UNIVERSITY OF TORONTO
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CASE,

AND

HIS COTEMPORARIES;

OR,

THE CANADIAN ITINERANTS' MEMORIAL:

CONSTITUTING A

BIOGRAPHICAL HISTORY OF METHODISM IN CANADA

FROM ITS

INTRODUCTION INTO THE PROVINCE TILL THE DEATH OF THE REV. WILLIAM CASE, IN 1855.

BY

JOHN CARROLL.

"Tell ye your children of it, and let your children tell their children, and their children another generation."—PROPHET JOEL.

VOLUME IV.

TORONTO:
PUBLISHED AT THE WESLEYAN CONFERENCE OFFICE,
KING STREET EAST.

1874.

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PREFATORY NOTE TO VOLUME IV.

AFTER the lapse of two years and a half since the issue of the *third*, this FOURTH volume of "CASE AND HIS COTEMPORARIES" is now ready. Many interposing demands, both on the Author and Publishing House, have occasioned this delay. There are two different classes of readers who will find parts of this volume disappointing. First, those who care nothing for biography, and who are impatient of details, and who only wish to know the general facts and features of history. This is a very respectable class, and I should have liked to have met their views, but the original conception and promise of the work was the predominance of biography; and when I consulted those who were more generally likely to be purchasers and readers, whether this feature should or should not be preserved in the balance of the work, the almost unanimous verdict was for the former. And this second class, which is much the larger of the two

are likely to be disappointed because the persons, places, and events, in which they feel an individual interest, are not more fully detailed. Especially, I fear, will this be their feeling relative to the last two or three years of the epoch covered by this volume, which, for want of space, I have been forced to pass over without minute details.

My greatest embarrassment has arisen from the nature of the times I had to chronicle,—times of divisions and controversy, taken part in by men, many of whom are still alive. I did not feel free to ignore the events altogether; and when introduced, they had to be treated with fidelity. True, I may have had inadequate information on some points, and may have received partial information in others; I might, also, have written differently, had I occupied a different stand-point while the events were transpiring; but I am not conscious of having any partialities to gratify. Remembering that "History is philosophy teaching by examples," I have hoped that the record of the needless strifes and divisions in the past history of Canadian Methodism might be admonitory in all future times.

One other cause of solicitude I must mention: there are *errors* and *omissions*, both chargeable on the author and printer, which I deeply regret; but they were in a manner unavoidable. First, as it respects errors of the author:

since I began this fourth volume, two years ago, I have been necessarily a large part of the time travelling to and fro; and I have moved no less than five times within that period, and many of my reference books and papers became deranged and lost. Then, as to errors of the printer: the first two hundred pages of this volume were put through the press while I was residing in Ottawa, and no *proofs* were sent me. Of some of the more glaring of these mistakes I furnish an *errata*.

J. C.

Leslie, February 16th, 1874.

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2. Account of *John McIntyre* omitted.
17. Par. 105, "Lower Circuit" for *London*, &c.
24. Par. 109, "Mill" for *Will*. Par. 111, "Storey" for *Stoney*.
42. Pars. 127 and 128 for Pars. 128 and 129.
57. Par. 140, "Hannon" for *Harman*.
123. Par. 185, "Storey" for *Stoney;* "Wilkins" for *Mulkins;* and "Nankervill" for *Nankeville*.
125. Par. 187, "Hannon" for *Harman*.
171. Par. 229, "[deacon]" for [*Malcolm.*]
188. First line, "conversing" for *cowering*.
189. Second line, "interview" for *intertwine*.
190. Par. 250, "Stanley" for *Stoney*.
195. Second line, "Workman's" for *Wartenan's*.
198. Third line, "Canada East" for *Canada West*.
251. Par. 322, "rocy" for *racy*.
261. First line, "Ano-Baptists" for *Ana-Baptists*.
287. Fourth line, Brownell is made "a chairman, instead of a *chairman's suppl'*.
466. Par. 219, *Charles Turver's* name is omitted.

REV. WILLIAM CASE

AND

HIS COTEMPORARIES.

[CONTINUATION OF BOOK TENTH.]

1835-36.

81. The Conference of 1835 met in the town of Hamilton, June the 10th,—the Rev. Wm. Lord in the chair. Egerton Ryerson was chosen Secretary. This was an indication that a majority of those entitled to vote on the appointment approved of his course during the previous year. Only two were received into full connexion, Horace Dean and John Baxter. John Sunday, who was not yet eligible to reception, was to be ordained for "Missionary work." Two of the two-years' probationers, Messrs Slight and Douse, were also to be ordained for a similar reason. Eleven were received on trial, among these were three names which have not previously been before the reader, namely, John Flanagan, Adam Townley, and John McIntire.

82. Mr. Flanagan was an Irishman by birth, and had been brought up a Roman Catholic, but had become con-

verted among the "Canadian Wesleyans," (Mr. Ryan's body of Methodists) and had been in their ministry two or three years previous to his offering himself to the Conference of the Wesleyan Methodist Church. He was well educated, prepossessing in his appearance, and pleasing in his elocution.

83. Mr. Townley was a son of the Rev. Dr. Townley, of the British Conference. He had travelled two years as an assistant Missionary in Lower Canada, which two years were subsequently allowed him by the Canada Conference, although he had married on the eve of coming to that body. He was small in person, and both lisped and stammered very noticeably. Nevertheless his general information and vivacity made him occasionally very forcible and effective.

84. Our friend Thomas Hurlburt, so long in the work without regular recognition, was received on trial, and elected to orders along with Daniel Berney, also received on trial, whose case has already been presented to the reader. Mr. H.'s ministerial services were needed at Saugeen, where he was then stationed.

85. The Rev. John Watson's death has been already noticed. The Rev. King Barton also was reported to this Conference as having died during the year. The Minutes say, "He was suddenly removed at St. Clair, whether he had recently proceeded to settle his family." He died of a fever, and not of the cholera, as was at first reported.

86. John Carroll stands in the Minutes of this Conference as a "Supernumerary," but was appointed to Brockville, and though he had an assistant by taking up additional appointments (Maitland and the Tin Cap) did full work during the ensuing year.

87. This was a long and painfully anxious Conference, lasting for the then unusual period of nine days. The

reputedly altered position of the *Guardian* was the subject of a disapproving motion, which brought on a discussion. Mr. Richardson was one of the most active in disapproving its course, and was so dissatisfied at the Presidential action in the case, that nothing but the earnest pleadings of Mr. Lord with him in private, prevented him from carrying out his purposes to locate. Mr. Metcalf had prepared himself to speak at great length on the same side, but the President abruptly closed the debate, and Metcalf carried out his purpose of superannuating. He went down to the Ottawa River, near Point Fortune, and settled on a farm, and never came out of retirement. None, however, could be more useful than he was in a local sphere ; yet more of him anon. After the contention which had taken place, it was wise in the Conference to appoint an Editor wholly new to the office, which they did in the person of the Rev. Ephraim Evans.

88. The increase in the membership during the previous year, was found to be 176. Several important resolutions were passed relating to Sabbath-schools, the use of the Catechism, the reading of the Covenant, the improvement of the junior preachers, and the furnishing of parsonages. At this Conference it was first enacted, that the election of the Stewards should be annual. Before that, a person once appointed to that office, remained in it while in the Circuit, unless displaced by disciplinary action.

89. Two memorials were sent to the Conference "in reference to certain donations made by Government to certain religious bodies." The following is the report of the Committee thereon, which was adopted by the Conference:—

1. That the question of the control of certain revenues, being a purely legal and political one, and this being the ground of objection

assumed in one of the communications, the Conference does not feel itself called upon to express any opinion—leaving every member of the Church at full liberty to entertain his own opinion on the subject.

2. That the ground of apprehension in the other communication being the dissolution of the existing relations of mutual dependence of the Preachers and Societies, the Members of the Conference most cordially and unanimously assure our brethren, that no evil could be regarded by us with greater dread than the disturbance or weakening of that oneness of interest and feeling which has always existed, and does exist unimpaired, between us and the people over whom the Lord hath made us overseers.

3. That as this Conference has no interest in voluntary grants made by Government to religious bodies—none having been made to or received by it—and there being great diversity of opinion amongst our people on the subject—this Conference does not deem it a duty to pronounce any judgment on the matter—believing that it is one of those questions respecting which difference of opinion may exist without any impeachment of Christian character, or interruption of Christian fellowship.

90. The following resolutions appear in the MS. Journals of this Conference, which will be perfectly understood from what has already been presented to the reader. The first was to dispose of the case of one who had gone out from under the Conference jurisdiction, the other was to assure the minds of the ordained local preachers:—"Resolved, that Joseph Gotchell, who has withdrawn under very dishonorable circumstances, is, therefore, dropped without further notice." "Resolved, that the Local Preachers who were ordained Elders, or Deacons, previously to the Union between this and the British Conference, have been and are recognized by this Conference as possessed of all the authority, and as exercising all the privileges they possessed and exercised prior to the Union, as long as their lives and doctrines correspond to the Gospel and the Discipline of the Church." Then followed the resolution, anticipated in our

account of the previous year, authorizing Local Deacons to exercise the function of *Elders*, in cases of necessity.

91. The Revs. "William Lord and Egerton Ryerson, (President and Secretary of the Conference), were appointed Delegates to attend the American General Conference, May, 1836, in order to negotiate on the claims of the Conference upon the New York Book Concern." If I may be allowed to dispose of this question now, I have to say, that the Rev. E. Ryerson did not attend that Conference, being absent in England, but our principal subject, the Rev. Wm. Case, went in his place. The position of the Canada Conference's claims was the following:—It was agreed at the General Conference of 1828, when they allowed the Canadians to organize an independent church, that we should have our fair proportion of the capital of the Book Concern when we chose to draw it out and set up for ourselves. At the General Conference of 1832, this claim was ascertained to amount to about the sum of $2,700. That General Conference ordered that the payment of the amount should be submitted to the several Annual Conferences for approval. This affirmation was progressing favorably, when news of our proposed union with the parent body in England was announced in the columns of the *Christian Advocate and Journal*, to the American Methodist public,—after the session of the Hallowel Conference, that is about four months subsequent to the above arrangement; and from that out, all the Annual Conferences negatived our claim. The general Book Agents met us with the statement that the arrangement was vetoed. It was, in part, to have our claim restored that the Delegates were sent. In this one particular, they were scarcely the men for the delegation. Mr. Lord was an Englishman, and knew nothing of the arrangement; Mr. Case, besides not excel-

ling as a financial man, had not been one of the delegates at the time the Canada Conference was set off. The American Conference, therefore, in lieu of our claim, gave the Canada Book Room the privilege of purchasing books at their Concern at *forty* per cent., a discount which any publishing house will give to agents who have no vested claims! And this wonderful privilege was to end, if I mistake not, at 1870. It it but just, however, to say, and it had better be said in this connection, that the Rev. Dr. Green, Representative to the American General Conference in 1848, obtained at that time the privilege of purchasing books at cost, which amounted to a discount of *fifty* per cent. if they were paid for at once; and at a discount of *forty-three* per cent. if bought on credit. This arrangement stood till the American Civil War, when their Book Agents said they could no longer afford them at that, and the discount was lowered to forty per cent., at which it still remains, I believe.

92. The Canada Episcopal Methodist General Conference also sent delegates to the General Conference above referred (that in 1836) to, claiming recognition as the genuine Methodist Church of Canada, and demanding that the claim on the Book Concern which belonged to Canada should be paid to them. Their delegates were the Rev. John Bailey, who was probably sent as having lived long, and therefore being well-known in the States; and the Rev. James Powley. The book claim was negatived; and as to the other the following report was adopted, namely: "In view of all the circumstances, as far as your Committee has been able to ascertain and understand them, they are unanimously of opinion that the case requires no interference of this General Conference." Subsequently, I believe that the Episcopal Methodists of Canada have

obtained the privilege of trading with the New York Concern on advantageous terms.

93. As we have seen the Church tided over the Union crisis, and we wish to preserve the biographical character of the work as much as possible, we propose giving the appointments to the districts severally, amending them from our private sources of information, and the labors of each brother, whether on a Circuit or in a Connexional office, as far as space will allow: and then to dwell on the general interests of the church.

94. NIAGARA DISTRICT.

WILLIAM RYERSON, *Chairman.*

Hamilton—William Ryerson, E. Shepherd, S. Rose, and Jas. Musgrove the latter part of the year.

Stamford—A. Irvine, A. McNab, and S. Rose the latter part of the year.

St. Catherines—T. Bevitt, Edwy Ryerson.

Canboro'—R. Phelps, P. Ker.

Long Point—J. Messmore, J. Musgrove, and Burgess latter part of the year.

Brantford—Adam Townley, who shall change with the Missionary at Saltsprings every other Sunday.

95. We find only one published list of Quarterly Meeting appointments from the Chairman, the Rev. William Ryerson, during the year, but he went on his work as usual. We get glimpses of him in connection with sundry connexional doings during the year. The following is the only direct communication from himself:—

Extract of a letter from Rev. WILLIAM RYERSON, *Chairman of the Niagara District, dated November 20th,* 1835.

In general we have peace and union in the Church, although a good deal of storm and tempest without. Last week I attended

our Quarterly Meeting for the Long Point Circuit. It was held on the Governer's Road, and was decidedly the most interesting and profitable one I have attended since the Conference. Every effort that *violent* and *unprincipled* men could make to agitate, disturb and divide the Church, has been and still is put forth on that Circuit, but as yet they have completely failed. The industry, activity and devoted piety of the Preachers, and the intelligence and piety of the Societies, especially the official members, have, through the blessing of God, completely thwarted all the designs and nutralized all the exertions of these misguided and unhappy men; and I doubt not but the Church and generations yet unborn will long continue to reap the fruits of firmness, piety, and perseverance of the Preachers and Members in the present trying circumstances.

96. The district was small, and the Chairman was expected to take the Superintendency of the Hamilton Circuit, where he employed about half his time. Perhaps he was never more popular as a preacher than at this particular time. His colleagues did the country work.

96. The Rev. Alexander Irvine, the Superintendent of the Stamford Circuit, towards the close of the year removed to the Western States, where he settled his family, and remained in a local sphere till the year 1838, or 1839; just as he was preparing to return to the itinerant work, he was called to his account. The Superintendence devolved on Mr. McNab, after Mr. Irvine's removal; and Mr. Rose, who spent the middle part of the year as Agent of the U. C. Academy, was called to take the junior preacher's place in that Circuit. A camp-meeting was held within a mile of Warner's Chapel, which began August 27th, 1835. We have the following from the Rev. A. McNab, on the 20th of the ensuing May:—

"It is with unutterable pleasure I inform you that the work of the Lord is reviving on this Circuit. We have just closed a protracted meeting, held in the village of Chippewa. This meeting

commenced about 13 days ago, and during every stage of it the arm of the Lord has been revealed in the awakening and conversion of sinners. Not unfrequently were to be seen 25 or 30 persons surrounding the altar of prayer at one time. The number of conversions we cannot correctly state; several persons, however, have already united with us in church fellowship. Among these are individuals of great promise. Our meeting has been rendered a great blessing, not only to Chippewa, but also to all the adjacent neighborhoods.

98. We hear but once from the quaint Superintendent of the St. Catherines Circuit. He and the Editor had been colleagues previous to that, and were very partial to each other. We give the following bit of innocent sparring between them :—

Extracts from a letter from Rev. T. BEVITT, *dated St. Catherines, November 30th,* 1835.

We cannot boast of much prosperity on this Circuit. As it respects the Church, we may say we are in the midst of a great calm, perhaps too much so. There is a great lack of zeal and ardent piety. We have much reason to exclaim,—"O, Lord, revive thy work,"—would to God that this work might speedily commence among us. Last Sabbath I read in the presence of the Society the Missionary Intelligence from the Friendly Islands, which you published in the *Guardian*, and the wonderful account given in those letters, of the prosperity of the work of God in those Islands, seemed to produce a happy effect. To hear of thousands being converted to God in the space of two weeks, reminds us of the promise respecting the latter day glory, when the kingdoms of the world shall become the kingdoms of our God, and of his Christ. I think it would be well to read such accounts as these in all our Societies, it would have a tendency to increase our own piety, and stimulate our zeal for the salvation of others.

I am very much in favor of the present appearance of the *Guardian*. The changes made in the present volume have made a great improvement. Long communications however are an exception, I have no patience in r ading long chapters on common place subjects. When the thought comes into my head, I intend to give you a *short*

chapter by way of example. The manner in which you conduct the paper, so far as I can learn, gives general satisfaction.

[Our good friend who has "no patience" should use some forbearance. He has laid a heavy tax on our "patience;" as we have been exercising that grace for nearly six months, in expectation of some of his "*short* chapters." We know they will be welcomed by all our readers, if they ever appear, and we can assure him that the contributors to whom we have been indebted for the original matter which has appeared in our colums, have added much to the interest of the paper, in the estimation of *many*. We solicit the *continuance* of their valuable services, and the *commencement* of those of our impatient friend.—*Ed. Guar.*]

99. As there is nothing special to record of Bros. Phelps and Kerr, on the Canboro' Circuit, I pass on to the Long Point of which we have very full details. Mr. Mesmore's colleague, the Rev. James Musgrove, was removed pretty early in the year to take the place of Mr. Rose, at Hamilton, whose business capabilities were required as Agent for the Academy; besides this, as a widower without children he could better travel abroad than some others.

100. In those days, Mr. Mesmore was a great worker and a strict disciplinarian. How he labored and succeeded will be seen from the following extracts of his communications to the *Guardian*:—

Nov. 2nd, 1835.

I am happy to say that this Circuit is doing well. We have admitted about 70 into Society since the last Conference. Our people in general are living in love and harmony; blessed be God. The ranks of our Zion are so close and united, that hitherto every effort of the enemy to break them has failed. There are in this, as in other places, a few desperate men who exert themselves to the utmost in slandering individual ministers, the Guardian, and the Conference; but they have expended their strength in vain. May the Lord have mercy upon them, and prosper his people yet more and more.

January 9th, 1836.

During the first quarter of the present Conference year we experienced considerable difficulty, chiefly in consequence of the necessity of dividing and methodizing many of the classes. On some of the class-papers were thirty, forty, sixty, and eighty names. Some papers had not been marked for a long time, and of course our duty was obvious ; but in discharging it, as was to be expected, offence was given to some. Some of the leaders were afraid of the consequence if we resorted to diciplinary measures ; some cried out "tyranny," others said "the English yoke is coming,"—"the British chain is going to be rivetted," and other things of a like nature : but we endured patiently, and persevered mildly and firmly, and after cutting off fifty or more withered branches, God has added more than double that number of flourishing shoots ; so that we do not regret having tightened the reins of discipline.

Blessed be God, he hath not only given us thus two for one, but we have a prospect of a yet more cheering increase. Our societies in general are in peace and harmony,—our congregatians large and attentive, and in many places the spirit of awakening and converting grace has been shed forth. At Normandale, especially, it has pleased God to sanction his truth. More than thirty souls have been savingly converted there during the last two weeks. The character of the reformation there is the best I have ever seen, Convictions are deep and pungent—conversions clear and satisfactory, and the evidences bold and scriptural. The work has been principally confined to heads of families, and I am happy to say they have uniformly commenced family worship. So general a work I have never seen, as every family, with the exception of one or two, has partaken of its gracious influence ; and among the rest two or three Roman Catholic families have been converted to the truth.

Another circumstance may be mentioned as of a cheering character, namely, there is at Normandale a large and prosperous Temperance Society, and the few who have not been as yet made partakers of saving grace are members of it. This bids fair for the stability of the professors of religion, and the future prosperity of the village

The reformation spoken of above commenced visibly at a watch-night, held on Christmas-eve by the members assisted by Brother

Harris, a useful local preacher resident there; but its real commencement may perhaps be traced to a more remote period. About two months ago our brethren in Normandale said, "We must do something for this place," and the following plan was proposed by an old lady of more than 70 years of age:

1. Let all the members covenant to pray earnestly to God for a revival. 2. Let them visit from house to house, and converse with their neighbours. 3. Let each one labour earnestly for the salvation of one fellow creature.

This was carried into effect, and, blessed be God, it was not in vain. Here was zeal worthy of imitation. An old lady of 70 going from house to house, talking with, and praying for, sinners,—a leader working all day in the shop or at the furnace with unconverted men, and in the evening present at the altar with them pleading with God in their behalf,—a local preacher toiling all day at his secular avocation, and at night preaching the sinner's friend. The meeting has continued every night with almost equal interest; thirty have been united to our church, making our number in that small village about sixty.

I cannot deny myself the pleasure of adding, that our Normandale friends are strongly attached to the Wesleyan Ministry and economy. The official members tell me that the old ship is good enough. Praise the Lord, she is still sea-worthy, and the Captain of our salvation is on board to direct her course. May God continue to bless the people.

To the Editor of the Christian Guardian.

Springfield, 27th May, 1836.

Dear Sir,—In reviewing the labours of the past year, I see and feel much cause for deep humility and sincere gratitude. Much more might have been done to bring sinners to Christ; what was done, might have been done better, and more seasonably: more might have been done for the cause of Missions and Sabbath schools, &c. In reviewing the goodness of God, these feelings are still increased. In his providence we have been mercifully kept as a Circuit during this year; out of more than 600 members, only three or four have died, all of whom closed the scene of life in peace and joy. * * * * * *

Another cause of gratitude is, the Master has favoured us with

two gracious revivals; one at Normandale, and the other at Norwich. At the latter place the hearts and minds of many of the people were prepared for the word, as the ground for the seed. The work commenced early in the season, but did not fully break out till in February, at our last Quarterly Meeting in that place, when the glory and power of God was displayed; and more than 50 souls were converted in that town, the most of whom stand fast, and many of them bid fair for usefulness in society. We had sacrament and love-feast in that place on 22nd May, and were truly rejoiced to see so many rise in their place and testify to the grace of God. One said, "at the last quarterly meeting in this place, God pardoned my sins;" another said, "I never enjoyed so much peace and happiness in my life as I have since last quarterly meeting;" another said, "At that altar I found the Lord;" &c.

The labours of our esteemed Chairman were rendered a great blessing. His sermon to the young people will long be remembered by them. Most of the appointments have felt the droppings of the gracious shower, yet too many bare and barren spots still remain. May the Lord send his blessing on all the field!

We are happy to say that our Societies are not only living in harmony and fellowship with each other generally, but many of them are growing in grace and in the knowledge of the truth. Our Church on the Circuit is on the rise, both in piety and influence. The blessed work that was wrought last year on the Governor's Road, has done much to add influence and respectability to Methodism in that place. Mostly all that were brought in there stand fast, some of whom are very influential. So our predecessors will see that we have not scattered or destroyed the flocks that they were instrumental in collecting; and our brethern on the Circuit may have learned by this time, that dividing classes and cutting off rotten branches has not done so much injury as they had anticipated. I only regret that I was not more strict in the exercise of discipline; and should the Lord and his Church make me overseer of his flock another year, I will try to amend in this particular.

After what has been stated you might expect a great increase on the Circuit; but this is not the case. The number cut off, expelled, removed, &c., will account for this. Our account stands as follows:—

Found on the Circuit	590
Cut off and expelled	100
Removed from the Circuit	60
Withdrawn	7
Died	3
Taken into Society	257

Net increase only 87.

Sabbath Schools.

Number of Schools on the Circuit	11
Scholars in number	260
Teachers "	47
Volumes "	180

Mission.

Societies	3

Amount collected, £20 5 0. For the superannuated preachers, £8 15 0.

We have enlarged our field of labour, so that the Circuit embraces part of three counties, namely Haldimand, Oxford, and Norfolk, and comprises the following townships :—Blenheim, Burford, Oakland, Mount Pleasant, or Indian Reserve, Windham, Woodhouse, Charlotteville, Walsingham, Howton, Middleton, Dearham, Norwich.

101. The Rev. John Douse, the Missionary at Salt Springs, travelled around the Brantford Circuit, a new organization, every alternate time, with the Rev. Adam Townley, its Superintendent. The foundation of the first Methodist Church was laid in the town of Brantford, on the 2nd day of May, 1836—the Rev. Wm. Ryerson, preaching with great power on the occasion. Its building Committee exhibits names which ought to be rescued from oblivion. They were as follow :—Messsrs. John Sharp, Thomas O. Scott, Joseph Milner, William Wallace, Lewis Burwell, Robert Sproule, Andrew Sharp. John Sharp, *Chairman;* Andrew Sharp, *Treasurer;* Robert Sproule, *Secretary.* A very remarkable instance of the power of a person's mind to

support in dying circumstances, was exemplified in the case of Mr. Townley's wife. She had been delicately brought up by a grandmother in the city of Quebec, to whom she was passionately attached. During the winter of 1835–36, finding herself far gone in a consumption, she requested to be taken back to die in the arms of her beloved relative. Navigation was closed, and there were then no railroads; therefore, although the weather was bitterly cold, there was no alternative but for her husband to convey her in his cutter the whole weary distance, which he did. The hope of meeting her relative caused her to bear up patiently, although her husband was fain to carry her at each stage of the journey, in and out of the house. She lived to realize her wish. She survived to reach Quebec, and expired as she had desired to do, leaning on the bosom she loved so well, not many hours after her arrrival. She died in peace.

102. A very spirited Missionary Meeting was held during the winter, at which Messrs. Lord and Stinson were present; but we have only room for an Indian's speech.

Peter Clouse, an Indian from the Salt Spring Mission, arose and spoke in the following words as near as I could take them down: My good friends, I wish to speak few words to you. I want to talk what Jesus has done for me. I used to drink whiskey and then I would not speak English—now I ashamed to drink whiskey, but I not ashamed to speak you English, cause I can tell what Jesus has done for me and other Indians. Since I got his religion in my heart, I always feel very happy—before I got his religion I used to travel and dance a good deal, and got nothing for it, only next day I feel very sick, and my clothes all tore to pieces—since I got religion in my heart, I go good ways to tell my people what Jesus has done in my heart. I now tell you very good story: I was with one Onondago yesterday, Chief Bearfoot;--may be some of you know him. He told me his heart very glad since he got religion last spring. He told me how bad he was before—he

worship wood gods, and go to dances—last year he drank whiskey; now he has got religion he did not drink nor keep whiskey about his house. He used to keep whiskey to sell, and white people and Indians would come and buy, and get drunk, and lay in the mud, but he did not care because he got the money. Now he felt very sorry about it. White people stop sometimes this year and ask for whiskey, but he had none;—they ask him the reason; he told them he had found Jesus. White men say the road very long to Brantford, and a glass of whiskey would mak them feel well. He told them he would not sell them whiskey, because his good friends told him that Jesus did not like him to sell whiskey. White men then told him to sell beer,—it would make him strong to drink beer, and he could make money to sell it; he told them he wanted to keep strong with Jesus in his heart. Now, brothers, only look at that Indian; he give up whiskey: I wish white man would do so to. Now, brothers, I wish white man would not sell the Indians any more whiskey. Then, at the Judgment, you will sit at the right hand of Jesus. I wish you would remember that.

103. LONDON DISTRICT.

D. WRIGHT, *Chairman.*

London—David Wright, John Law.
Westminster—C. Vandusen, John Williston.
Gosfield—John Baxter, James Ward.
Oxford—J. S. Atwood.
Thames—Wm. Griffis. Burgess first part of the year.

104. After one quarter of the year was gone, the Chairman reports as follows:—"The state of religion on this District is upon the whole improving. We have formed several new classes. Some have returned who went off with the late secession. The two camp-meetings have proved a blessing to the church, especially in quickening the souls of our people, and I am happy to state that the visits and labors of our respected brethren Lord and Stinson were highly gratifying and profitable to our societies

and congregations. May the Lord revive and prosper his work among us."

NOVEMBER 20th, 1835.

I have just returned from the west, and find the cause of God on the Thames and Gosfield Circuits rising. On the latter I left a most gracious revival going on; many have found peace, and convictions were spreading like fire in dry stubble. There has been some increase on all the Circuits in the District, notwithstanding the violent opposition we have to contend with. I know of none of our members who have left us, excepting a few on the Westminster Circuit; these were too far gone to be saved. Please send the *Guardian* to the three following subscribers.

We could easily trace him the rest of the year to the time of his District Meeting, May 26th, 1836, in St. Thomas, but the space at our disposal forbids.

105. His colleague on the Lower Circuit of which the Chairman had charge, reported to the public twice during the year; and the reader will perhaps tolerate them, as this part of the country was the stronghold of the brethren who had gone from under the jurisdiction of the Conference because of the Union:—

Extract of a letter from the Rev. JOHN LAW, *dated London, Jan. 17th,* 1836.

Our worthy and respected chairman and my colleague being so much engaged in the District, it has fallen to my lot to report to you the prosperous state of our circuit and the mission attached to it. This being my first communication to the *Christian Guardian*, I am happy to say that I rejoice that we have so easy and expeditious a means of gladdening the hearts of our brethren and friends through its extensive circulation.

My very respected superintendent has laboured beyond his strength, and I am fearful he will not be able to bear up under such exertions very long. This is a painful thought to my mind, as well as to the minds of the friends in the circuit and district, as his labours are so valuable both as a superintendent and a chairman.

As it regards our circuit, it must be remembered that, notwithstanding we have two preachers appointed, a great part of Brother Wright's time is taken up in his other appointments in the district; and a part of my time as well as some of brother Wright's, is spent in our mission to Warwick and Adelaide; and yet we are enabled through the assistance of a Local Preacher, our highly esteemed brother Millar, to do the work of two preachers on our circuit.

We are grateful to Almighty God that our members are advancing in piety, and manifesting an increasing attachment to our doctrines, our discipline, and the general cause of true religion; we can likewise say, that we have peace in all our borders.

We have lately formed some new classes and added several to the old classes; one in particular in the Morden's Settlement has greatly increased since our coming on the circuit. Our late protracted and Quarterly meeting in the London village, has been especially owned of God: eighteen new members joined us, and a blessed feeling has been produced. A very great impression was made on the *minds* of the *people* after the lovefeast, by a sermon on the "*Barren fig tree*," preached by brother Wright. The lovefeast, also, was a remarkable time of refreshing from the presence of the Lord.

Our mission, to which I have referred, and of which you lately had some account in the communication of our respected brother Crealy, is also doing well. In my late visit there, I was providentially led to a part of Adelaide where we had not been before; I preached twice and formed a class of 12 members; we have also a small class at our brother Pegley's, and another in Warwick of 20 members. I am highly gratified with the prospects of scriptural holiness being spread in every part of Adelaide and Warwick, where we and brother Crealy have labored. I may add, that our work in this mission is laborious in the extreme; my late visit was particularly so, as I had to perform the journey on foot, in consequence of the bad roads. I had to walk from seventy to eighty miles, and preached *eight times*. Our brother Wilkinson has referred to a report circulated of chapels and members going from us to other people, particularly in the west of this province,—a report, by the bye, which had not the least shadow of truth in it as respects our circuit, and I believe equally untrue as far as brother Wright's district is concerned. Having given you a brief account of the state of our circuit, permit me to express my approbation of the

Christian Guardian, and the pleasure I have from time to time in reading in its columns of the success of God's cause in this province and in the world in general.

LONDON, 27th APRIL, 1836.

"I am happy to inform you that our Circuit is still in a prosperous state; we had our fourth Quarterly Meeting last Saturday and Sunday, which was attended with a general blessing from the Lord. Much valuable business was transacted, which we trust will be of great and lasting benefit to the circuit. We are also thankful to say that our Quarterly Conference was conducted in great peace and unity. It is a cause of gratitude to God that our circuit is doing well, both in spiritual and temporal things. The spirit of scriptural holiness, intelligence, and union, is advancing in this circuit. Our financial matters are in a good condition; the stewards will be able to meet the demands against them. As it regards the collection for the superannuated preachers, and the widows and orphans of those preachers who have died in the work, we shall have something more than last year. When we consider this liberality of our friends, besides what they have done toward the support of Missions, and what they are now doing for the Bible Society, we have cause to be grateful to the Lord, who disposes the hearts of his people to assist in the spread of his Gospel to the heathen abroad and the ungodly at home. We have had a goodly increase of members this year, but the exact number will be reported at the District Meeting."

106. We have no particulars from the Rev. Messrs. Vandusen and Williston on the Westminister—of Baxter and Ward on the Gosfield—or of Atwood on the Oxford Circuits; but we have a report from the Thames Circuit.

Extract of a Letter from the Rev. WM. GRIFFIS, *dated Chatham, Thames Circuit, Jan.* 20, 1836.

I have read with pleasure the accounts from different Circuits, and I rejoice especially to hear that God still favors Zion. Of this I had no fears. Unpleasant apprehensions, however, by turns crossed my mind, anticipating evil from two causes,—*First*, a failure among the brethren in not supporting the ministry at home and the missionary cause abroad, which is, I conceive, alike their duty

and interest; and, in the next place, a want of that disposition and zeal which would lead them, at all times and places, to pray for the peace and prosperity of Zion. The *second* evil I feared rested with the ministry alone, which was a want of union among ourselves, and of the holy unction from above which would lead the man of God to say, "For Zion's sake I will not hold my peace."

However, I think I have reason now to say, my fears were groundless; and I believe the cause of God is, and will be supported. There are those among us who are now ready to impart cheerfully of what God has bestowed upon them, to aid in his blessed cause; although there are those also who are ready to fold the hands, and frame excuses to screen themselves from this work of faith and this imperative duty. So, while the times of refreshing come down from the presence of the Lord, and the faithful are comforted all around, those who are thus deficient in their duty are like Gideon's fleece, unwatered! O, may God awake them to righteousness! Ye men of Israel help; God calls you to arise. Would you enjoy good, then, arise to the help of the Lord.

The second ground of my fears—the want of union among ourselves—is, I hope, also without foundation. Indeed, I think the time is come when we shall have more union than formerly. The work in which we are engaged, and the various important matters so closely connected with our Zion, appear to be well nigh established and set at rest; and I humbly trust that the Preachers have, with the ushering in of the new year, resolved to sink more and more into the will of God, and to arise renewed in all the fulness of the Holy Spirit, without which we shall fail, but with which we rise, and blessed be God, under whose influence we hope to prevail. Inquiries have been made with regard to losing chapels, &c. in the west; and I suppose an answer in part will be looked for from me, as I am among the westerly preachers. As to chapels, I would say, we have only two regular chapels on this Circuit, and the seceders have not as yet found there way to either; and indeed as to seceders on this Circuit, we have but little to say, for we know but little about them here.

A Local Preacher, formerly employed by the Conference, broke off last year and went to what was called the Conference of the professed Episcopals, and on his return attempted to form a circuit,

&c. His success, however, was very small, as I know of but seven persons who left our Church and joined with his party ; and I have heard of no others. This is about the state of the profesesd Episcopals, on the Thames Circuit. We have nothing to fear from them. The societies with which we are connected, are generally in peace, and I think many precious souls are praying, "O Lord, revive thy work !" yet we want more of the baptism of the Holy Ghost, we want more holy zeal, and panting after the fulness of love. We have many precious seasons in the house of God, for which we thank Him and take courage. A number of brethren from other circuits have come and located here, to strengthen our hands ; and, blessed be God, we have souls added to our Zion this year, some of whom I think will be ornaments to the cause of God. Although we cannot speak of numbers, yet we have taken in 20 or 30 ;—hence we are encouraged and emboldened to say, the Lord of Hosts is with us. Glory be to his holy name.

107. Toronto District.

James Richardson, *Chairman.*

Toronto City—Matthew Lang, who is our Book Steward ; J. C. Davidson ; Ephraim Evans, who is our Editor.
Yonge Street—John Beatty, H. Mulkins.
Newmarket—H. Dean, John C. Mill.
Toronto Circuit—E. Stoney, T. McMullen.
Nelson—James Norris, G. F. Stewart.
Dumfries—S Belton, A. Nankeville.
Whitby—Robert Corson, Thomas Fawcett.
Brock—John Lever.

108. Save the announcement of his quarterly meetings, several camp-meetings, and the District Meeting at the close of the year, we hear nothing from the excellent chairman of this District, the Rev. James Richardson, during its lapse in the columns of the *Guardian.* The times were very unsettled politically, and Mr. R's political

position was very pronounced on the so-called liberal side. He had been wantonly assailed in a political print opposed to him in politics. He believed that attack had been inspired by a very prominent member of the Conference, not of his views, and that the Editor of the *Guardian* sympathized with his opponents. This led him to make criminating allegations in return. Repeatedly for that, his defence was excluded from the Conference organ; and he had recourse to the secular papers to publish his defence. This placed him in a state of antagonism to his brethren, and caused him to feel very uncomfortable during the year. And, although the matter was ostensibly settled at the District Meeting, he was led, as we shall see in the issue, to dismember himself from the Conference. He, however, faithfully fulfilled his trust as long as he saw fit to accept one. We shall have to advert to his case once more. When it was all over we think, all the parties to this transaction, felt they had some things to regret.

109. Between political contention and Irvingism, the ministers appointed to Toronto City, the Revs. Messrs. Lang and Davidson, had an arduous and difficult part to perform during the early part of the Conference year, 1835–36; but on the 28th of December, 1835, they were enabled to make the following statement:—

> We are happy to say that we have peace in our borders. Our Leaders' and Local Preachers' meetings are interesting and profitable. Our congregations (particularly in the Brick Chapel) are considerably larger than they were six months ago. The attendance at the class-meetings is much better, and, as a consequence, our members are more devoted to God, and enjoy a greater degree of his love. There is also a very great improvement in our pecuniary matters. There is an increase of union amongst the members, and we desire to praise our God that our prospects are encouraging.
>
> The following is a list of the Classes and the number of members

in this city, which will shew an increase since the last Conference, notwithstanding a great number have removed to other circuits, and some have withdrawn from us.

Their report comprised 20 classes and 317 members. It showed an increase of ten per cent. on the number of members during the previous six months; but, from some cause or other, there was no increase at the end of the year.

110. Messrs. Beatty and Mulkins labored very hard on the Yonge Street circuit, but the prevalence of the Mormon eipedmic, swept away more than enough to counterbalance their gains from revival efforts. The ministers reported, November 11, 1835, as follows:—

When we came here, there were many discouragements. The schisms which had been made; the influence of certain individuals opposed to Methodism; and the low state of religious enjoyment, were among those things which tended to dishearten us. We commenced our labors however, in firm reliance on him, who is our advocate with the Father, Jesus Christ, the Righteous. Our labors were not in vain in the Lord. Surely, "What hath God wrought?" He has wrought, first, a great increase of religious enjoyment: not merely in one or two, but generally, throughout the circuit. All are disposed to seek the Kingdom of God, righteousness, peace, and joy in the Holy Ghost. We hail this with gratitude to God, as the harbinger of approaching happy days—as an indication of a general revival. This rise of Christian joy is to be considered far superior to the mere acquisition of numbers. Let this obtain—let the church be holy—let us have genuine Methodism, Discipline, Religion, and we shall triumph in the face of all our opposers. There is not merely the voice of rejoicing, but there is far more "union;" the society have been thoroughly tried, and have stood the fiery ordeal, and they are now "stablished, strengthened, settled." They remain firmly attached to our excellent discipline, present existence, and efficient organization. They are now on *terra firma*, and they wish to remain there. The legitimate result of this piety and union is, God is reviving his work! The meeting we held in Vaughan terminated most happily. The Lord owned and blessed the united labors of his people. Thirty were brought to God and consecrated

themselves to his service. Some of these are very active, and promise future usefulness. At the Humber a good work was commenced; a number of people were awakened, and are seeking the Lord. The evening we left, there were fifteen penitents. On Yonge Street, in the neighborhood of Thornhill, there has been a very gracious work. Professors have been very much quickened; a number converted; many awakened; and twenty connected with the Church. May this work continue.

109. We have reason to believe that Mr. Dean, on the Newmarket, had for his assistant, a Chairman's supply in the person of John C. Mill, who had spent his early life in the township of Trafalgar, if he had not been born there. He was well educated, and very studious; a good preacher; and from his appearance, promised great and long continued usefulness, but he was destined to be cut down by an early death. We get a glimpse or two of the Circuit during the year. A camp-meeting was appointed to be holden on the farm of Mr. Thos. Cosford, in the township of King, Sep. 4th, 1835. Of that meeting Mr. Dean, reports the 22nd of the same month :—

The late camp-meeting on Newmarket Circuit was rendered a great, and we trust, a lasting blessing. About twenty persons professed to obtain justification by faith. But the most prominent feature of the meeting was the earnestness with which believers sought the blessings of sanctification; and, blessed be God! they sought not in vain. Not a few could testify that the blood of Jesus Christ cleanses from all sin. The good work is still going on. Pray for us, that what we have experienced may be but drops before a more plentiful shower.

111. The only survivor of the two preachers who labored on the Toronto Township Circuit, the Rev. Thos. McMullen, says that he and Mr. Storey had a happy, prosperous year. They had the noble increase of forty-six.

113. We have fuller details from Messrs. Norris & Stewart on the Nelson Circuit. We give a letter from each :—

Extract of a letter from the Rev. JAS. NORRIS, *dated Oakville, Sept. 29th*, 1835.

The prospects of the Circuit at present are very encouraging ; a considerable reformation has taken place at several of our appointments ; and what may be considered more encouraging is, that the members of the Church in general appear to be hungering and thirsting after righteousness. A gracious and heavenly influence is uniformly felt among us at class-meetings, and several have lately professed to have obtained a greater measure of the blessing of sanctification. But while the interests of Christianity in general are going forward in a uniform and steady manner among us, there is one part of it to which the attention of our friends here is of late particularly directed, and that is our Missionary undertakings. The claims of our Indian tribes and destitute settlers, begin to be regarded by them with lively interest, and they manifest a willingness to come forward and help in this good cause. There are at present three Branch Missionary Societies organized on this Circuit, the Oakville Branch, the Trafalgar Branch, and the Nelson Branch, from each of which we expect considerable sums toward the support of our Missions. I feel persuaded that when our regular returns are made out, the entire amount of our collections will enable the Nelson Circuit to sustain the character which it is daily gaining for liberality in advancing the interests of the Gospel.

We subjoin, with great pleasure, the following cheerful tidings from the same Circuit, communicated by Rev. S. Stewart, under date of Oct. 14th, 1835 :—

It is with pleasure that I inform you and our friends generally, that the Lord is reviving his work in several places on Nelson Circuit ; and notwithstanding efforts have been and still are made by some to agitate and divide, it has awakened the energies of the Church not to contend for "party," but to swell the cry, "O Lord, revive thy work !" "Thy kingdom come !" Many members of the Church profess to have obtained "full redemption in the blood of Christ," and in consequence, have manifested great zeal in praying

for the awakening and conversion of souls. In answer to prayer the Lord has poured out his Spirit: deep awakenings and apparently sound conversions have taken place. The old and gray-headed, the middle-aged, and the youth, are subjects of the work. Between sixty and seventy have united with the Church within three months past, and the work is still going on.

Perhaps there never was a period in the history of Methodism more favorable than the present for the exertion of its energies in the salvation of souls. May the people of God generally arise, and, clothed with the armour of light, spread Gospel holiness over these lands.

On the 12th of August, 1835, the foundation-stone of the first Methodist Church ever erected in Oakville was laid by Wm. Chisholm, Esq., the founder of the village. The Rev. Wm. Case delivered an appropriate address. Unhappily, this church, by some mismanagement, was destined to pass out of our hands. For many years it has constituted an Episcopalian place of worship. The Rev. S. Stewart, who writes so glowingly above, saw fit to marry before the close of the year, and thereby to forfeit his standing as a probationer in connection with the Conference. He was received and appointed to a Circuit by the Episcopal brethren, and became rather demonstrative in their cause. He still stands in their effective ministerial ranks.

114. We have no news from Messrs. Belton and Nankeville, in the Dumfries Circuit, save that we know the latter was very active and popular. Vigorous natural powers, and great affability among the people, counterbalanced the defects of his early education.

115. We have more full particulars from Messrs. Corson and T. Fawcett, on the Whitby Circuit. Two such very laborious men could not but achieve something for God and souls. As the letters of these two brethren furnish notices of several old friends, we will try to make room for them.

Extract of a letter from Rev. T. FAWCETT, *dated Markham, Nov. 2nd,* 1835.

It will not be uninteresting to you or your readers to hear of the prosperity of the work of God on the Whitby Circuit. We have had an increase of about fifty members since the last Conference. Many precious souls have been converted, and there appears to be a general desire for, and pressing after, entire sanctification; and blessed be God some have obtained the blessing. We commenced a meeting in Markham on the 22nd ult., which continued 12 days, during which time many sinners were brought from darkness to light, and 28 persons united in our Society. The services were commenced on Thursday by brother Holden, a respectable and useful local preacher. The Rev. James Wilson arrived on Friday, and remained with us five days. He preached with his accustomed plainness and fervour, and his labors were rendered a blessing to the people. Towards the close of the meeting, our much esteemed chairman, the Rev. J. Richardson, came up to the help of the Lord against the mighty, and concluded the meeting on the 2nd inst.

This was the most interesting protracted meeting I ever attended. The house was crowded at almost every service, and it was evident that a more commodious place of worship was needed. A subscription was therefore opened, and upwards of £200 have been subscribed for the purpose of erecting a Wesleyan Methodist Chapel. Some of our friends have done themselves credit by the liberality which they have manifested in this matter. To God be all the glory!

Extract of a letter from the Revs. R. CORSON *and* T. FAWCETT, *dated Darlington, December 13th,* 1835.

We are glad to inform you that we have a gracious revival of religion on Whitby Circuit. We commenced a protracted meeting in Darlington, on the 28th November, which has continued every evening for sixteen days, and has been a refreshing season from the presence of the Lord. Many precious souls have professed to experience pardoning mercy, and are now walking in the light of the Lord. Between seventy and eighty have united in our Society; and our old brethren are much revived, and are anxious to have the meeting continued longer. Our Local Preachers are quite alive,

and their labors have been attended with much good during the meeting. On the whole we are much encouraged, and are expecting better times. We have received upwards of a 120 into Society since Conference.

Extract of a letter from the Rev. T. FAWCETT, *dated Whitby, January 12th,* 1836.

The cause of God is prospering on this Circuit. At the protracted meeting held in Darlington, a notice of which appeared in the *Guardian* during its progress, about 100 souls were hopefully converted, and abont 120 joined Society ; some of whom have since found peace through believing.

We commenced a protracted meeting in this town on the 2nd instant, which has not yet closed. An interest has been excited which surpasses the expectations of our brethren, and several persons have sought the Lord and found favor in his sight. Last night between 20 and 30 presented themselves as subjects for prayer. Some have been brought to God in other places on the Circuit, and indeed religion appears to be reviving in the societies under our care. We are praying that the Lord will cause the work to spread till all shall know Him.

116. Brock Circuit stood in the Minutes with "One wanted" appended to it. That want was supplied in the following way. Mr. James Lever, late of Weston, had a son, who had been well educated in their native England About 1826, John was awakened, and attended the newly-formed class at Davenport, and made happy at a camp-meeting. After a time he began to exhort ; and about this time he married, and moved to Oxford, where he became a local preacher. Soon after the Conference of 1835, he came to Toronto on business. There he met with the Rev. Jas. Richardson, who urged him to take this back Circuit. He went without further gainsaying. The rest we will let him say for himself :—

Extract of a letter from JOHN LEVER, *Brock Circuit, dated November 2nd,* 1835.

On my arrival here, I found the Circuit in a very disorganized state, our ex-brethren (the Episcopalians) having gone through the Circuit spreading false and scandalous reports about our Ministers; so that out of one hundred and eight members, there were only about thirty who had not given in their names to them. Under these circumstances I commenced my labors amongst them, and am glad to inform you that not only our old members returned, but about fifteen others have united themselves with us, who, I trust, will eternally be saved. I expect the next time round to receive ten more. The Lord is with us, and we will praise him. Four have experienced a change of heart, two of them at our quarterly meeting last Saturday evening. We need your prayers very much. At present, things have a promising appearance. According to some statements made by our elder brethren, things never were more promising. May the Lord pour out his Spirit in a more copious manner than he has yet done. We suffer many inconveniences and privations which I dare say you are no stranger to; but we have learned to feel in some measure content. We now number 123 in Society.

BROCK, May 4th, 1836.

We commenced a protracted meeting in Brock on the 8th of April; and although we are far back in the bush, and cannot boast of a dense population, yet the Lord has favored us with a gracious visitation, and many have been brought to the knowledge of the truth. The work has been a very general one. The members of the Church have been renewed in love; and persons of both sexes, from ten to fifty years of age, have been made the subjects of saving grace. After a few days we commenced a meeting in Maripossa, and there also the Lord heard and answered the prayers of his people, and shed down upon the congregations a heavenly and awakening influence. I remained with them until Wednesday, the 20th of April, and then resumed my regular route on the Circuit, leaving the meeting under the direction of a few zealous exhorters. On last Sunday, the 1st of May, I again visited them, and rejoiced to find that the work had been steadily progressing. I stayed there until Wednesday, during which time several conversions took place

every evening. One of our exhorters who was present during a gracious revival on the Whitby Circuit last winter, says that the displays of divine grace here are much more signal and manifest than on that occasion. With three exceptions, every house for eight or nine miles has become a house of prayer, and in many families the voice of supplication and thanksgiving has taken the place of cursing and swearing. I admitted thirty-one into Society during my last route round the Circuit; most of whom have obtained "a knowledge of salvation, by the remission of sins" through faith in the atonement. We ask an interest in the prayers of our brethren that the Lord may still continue to bless us.

Under God, Mr. Lever was the salvation of that Circuit to Wesleyan Methodism.

117. BAY OF QUINTE DISTRICT.

J. RYERSON, *Chairman.*

Kingston—Joseph Stinson, General Superintendent of Missions; Egerton Ryerson.
Gananoque—Wm. Steer.
Bay of Quinte—R. Heyland, D. McMullen.
Waterloo—M. Whiting, L. Warner.
Hallowell—R. Jones, G. Poole.
Belleville—H. Wilkinson.
Cobourg—H. Biggar, John Flanagan.
Peterboro'—John Black, William Deverell.
Sidney—G. Ferguson, Wm. Haw.
Murray—S. Huntingdon, Heman Davis.

118. This was a large district, which took 40 out of the 52 Sundays in the year to attend each Quarterly Meeting, besides other duties devolving on the Chairman. He resided in Picton. Only one of his published tours of Quarterly Meetings is possessed by us; and the following is the only direct information from his own pen we have to present to the reader:—

April 14th, 1836.

The prospects on this District are very favorable. There are revivals prevailing on most of the Circuits, some of which are very powerful. The membership is very much quickened. I never heard so many persons profess the blessing of perfect love, during the same period of time, as I have during the present quarter. The spirit of missionary zeal is also rising finely; and I have no doubt that the collections will be threefold the amount of those of last year.

119. Kingston was highly favored to enjoy the preaching and superintendency of the Rev. Joseph Stinson, when not absent visiting the Missions, or holding Missionary Meetings, as well as the able pulpit ministrations of the ex-editor, the Rev. Egerton Ryerson. The latter, however, left during the year and proceeded to England to seek a Royal Charter for the Upper Canada Academy, which the Canadian Legislature, as it was then composed, were not likely to give. This he obtained, as well as some noble subscriptions in behalf of the Institution itself. While in England, he wrote some very able letters on public affairs in answer to the letters of "A Canadian in England." What was usually called the Missionary, or "Lower Chapel," was enlarged and re-opened this year by Messrs. Ryerson and Lord, on the 15th of November, 1835. A communion service was presented by Mr. Robert Jackson. From that time, the two congregations worshipped together. In connection with the account of this opening, Mr. Stinson wrote :—

Our congregation and Society, and our Sabbath-school, are now large, and in an encouraging state of prosperty. Upon our Sabbath-school we look with peculiar pleasure. It has long been a nursery to our Society, and out of it, from time to time, many have been transplanted into the Church, who are now amongst her most pious and active members. We have a school in town, and one at

Barryfield, across the bay. In the former we have 167 children, one superintendent, one secretary, and 28 teachers; in the latter, 60 children, one superintendent, and eight teachers: Total, 227 children and 36 teachers. The children of the town school, besides attending to their regular lessons, have, during the last three quarters, committed to memory from the Acts of the Apostles to the end of the 2nd of Thessalonians. May these sacred lessons,—these incorruptible seeds of the Kingdom,—bring forth in some thirty, in some sixty, in some a hundred fold! Our school is opened at nine o'clock every Sabbath morning, and continues about an hour and a quarter, and then the children with their teachers walk together to the house of the Lord. In the afternoon they meet at two, and at four conclude the services of the School. We have a library for the use of the teachers and children; and we have many promising youths who are, we trust, being prepared by the instructions they receive, and the Divine blessing upon those instructions, for great usefulness in the church and in the world.

120. Mr. Steer, at Gananoque, had a great reputation for piety. The Bay of Quinte Circuit rejoiced in a new structure in the place of the old Adolphustown Chapel, which was opened on Sabbath, the 26th of July, 1835, by Rev. E. Ryerson and others. A joint camp-meeting was projected for this and the Waterloo Circuit, to be held in Earnestown, and to be commenced September 11th, 1835. "No beer tent or huxter-shop" was to be "allowed near the ground." Late in the year the Superintendent writes as follows:—

Extract of a letter from the Rev. R. HEYLAND, *dated Napanee, April* 23*rd*, 1836.

The Lord has commenced a gracious revival of his work on this Circuit. In the course of the last two weeks we have had an addition to our Societies of twenty-eight souls, all of whom, with the exception of one or two, profess to have received a knowledge of salvation by the remission of sins. The work is still going on, and we hope that many more will forsake their sins and give themselves to God, whose Spirit is still striving with them.

121. The Superintendent of the Waterloo Circuit was a

revivalist, and early in the year began to reap the fruits of his colleague's labors. Lewis Warner was then very fervent in spirit. Mr. Whiting writes as follows, August 20th, 1835:—

On our return from the Conference, we were happy to find that the Circuit had not retrograded during our absence. Our first visits to the several classes afforded ample proof that an invisible agency had been exerting a powerful influence upon the minds of several individuals. Some were groaning for full redemption in the blood of the Lamb, and others were anxiously inquiring what they should do to be saved from their past sins. About eight or ten days before we received our first visit from our worthy Chairman, a gracious revival commenced in the vicinity of Waterloo. At an evening meeting convened for the purpose of social prayer, the Lord displayed his saving power—many were made happy in His love—and others trembled under a sense of their deplorable condition. One young woman arose and requested an interest in the prayers of the people of God. She has since given evidence of a change of heart. A meeting was appointed to be held in the chapel the following Friday evening, when a very feeling address was delivered by the Rev. Egerton Ryerson; at the close of which an invitation was given for mourners to come forward, when four or five presented themselves at the altar; nor did they come in vain, for the Lord spoke comfortably to them, and they were made to rejoice in a full assurance of His favor. On the Sabbath the Lord was present to own and bless his word. On the following Thursday evening we met again for social prayer, when an increased number of penitents came forward. The following Saturday and Sabbath our Quarterly Meeting was held, at which we were assisted by Bros. Stinson and E. Ryerson, whose labors, through the divine blessing, were rendered very efficacious. Bro. John Ryerson preached on Sunday afternoon; after which a short exhortation was given, and mourners were invited forward. In a short time the altar was literally crowded with penitents, several of whom were brought to the knowledge of the truth before the meeting closed. Subsequently, up to the present time,—being from the commencement of the revival about six weeks,—our meetings have been kept up as often as every other evening, with no less encouragement. It is difficult

for us to tell how many have been brought to God during the revival, but we think we hazard nothing in saying that between thirty and forty have been brought into the liberty of the Gospel, among whom are some of the most respectable inhabitants of Waterloo and its vicinity. Nor is this the extent of good that has been effected; professors have been greatly strengthened,—some have sought and found the blessing of entire sanctification, others are contending for the faith with increased diligence, and from what we have felt and seen of the reviving influence of the Spirit of God, we are sanguine in our expectations that the present will be a year of jubilee to the Waterloo circuit, for which we are resolved by the grace of God to labor and pray, hoping that our brethren will not forget to pray for us.

In conclusion I would beg leave to observe, that the circumstances of this revival having taken place where such indefatigable exertions have been made and are still making to injure the character of our preachers, and to unsettle the minds of the membership, it cannot fail to make a deep impression on the mind of every unbiassed observer; and especially as it has been carried on in the very house that was a few months ago (by those disturbers of the peace of our Zion) made the theatre of riotous proceedings. But lest I should be thought to boast, I forbear making any comments; and would ascribe all the glory to that God who makes the wrath of man to praise Him, and restrains the remainder thereof, and who not unfrequently spreads a table before His people in the presence of their enemies.

122. Messrs. Jones and Poole, on the Hallowell Circuit, were not without encouragement during this year; and the latter professed to the writer, on his way to the Conference of 1836, that he had been made the recipient of a very rich spiritual blessing during the year, which gave an unusual unction to his preaching. Mr. Jones was enabled to report the following:—

HALLOWELL, November 21st, 1835.

The good Lord is favoring us with time of refreshing coming down from his presence. In several places the work is prospering far beyond our most sanguine expectations, especially in the town-

ships of Marysburgh and Hillier. In the village of Wellington, a place not noted for piety, and where much opposition has been raised against genuine conversions by New Divinity men, we have recently succeeded in organizing a class of nineteen members, and made a number of additions to other classes of long standing in the adjoining neighborhoods. Our last quarterly meeting was peculiarly owned by the great Head of the Church. So much of the real spirit of devotion I have seldom witnessed. We have every reason to believe that the experience of our people is becoming more like a steady flame than a transient blaze. The great blessing of sanctification is more ardently sought for, and more generally experienced than in former years. I attribute this chiefly to the close examinations which take place quarterly, to which we were before the union strangers. And I am inclined to think, that such a host of witnesses as was to be seen in our love-feast (for there was an unusual number of members present) was sufficient to extort the confession, even from our enemies, that God had fought for us, and that the battle is the Lord's.

HALLOWELL, February 27th, 1836.

The good work of which I wrote some time since is prevailing more and more. In Demorestville, a place long noted for Universalism and Infidelity, we have, during the last week, witnessed the conversion of *seventeen* persons; some of whom are striking *trophies* of Divine grace. In another part of the circuit twenty-nine have been brought "from the power of Satan unto God," making in all forty-two conversions in little more than a week. The greater part of these have become candidates for membership in the Wesleyan Methodist Church. Thanks be to God, nearly the whole of the circuit is experiencing the blessed effects of a gracious shower, which, I hope, will continue to descend until every desert place shall become a fruitful field.

123. The Rev. Henry Wilkinson, at Belleville, was not only laborious and successful, but communicative. What relates to the work of God we give—one letter referring to the most unseemly measures there taken to shake the confidence of the people in their united pastorate, for the honor of religion we suppress:—

BELLEVILLE, November 27th, 1835.

While guarded on the one hand by the needed caution, Do nothing through vain-glory, and on the other by the fact that God doth not light a candle to put it under a bushel, the happy mean should be found of truly giving to God the glory due unto His Name for all His miracles of grace. Your two last numbers gave us a few very interesting notices of spiritual prosperity on several circuits within the Province. I am happy to say, that God hath graciously visited this place with the precious influences of His Spirit for a few weeks past, and that from thirty-five to forty persons have been converted to God. Many, very many individuals have been deeply awakened to a sense of their guilt and danger, some of whom are still seeking for the Pearl of great price, whilst others, it is to be feared, have grieved the Holy Spirit of God to their own eternal undoing. We are still encouraged to expect that good will continue to be done. Prayer is offered to God; continually and daily shall He be praised. There is a kind of omnipotence in faithful prayer. The first and last accents of pure prayer, as rising from the hearts of men of God and men of prayer, are—"Hallowd be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." Means, with this great end in purpose, have been long in operation, and have recently been rapidly increasing. The world's conversion has, however, not yet been achieved. There are still whole nations sitting in darkness, Isles waiting for His law, savage tribes, who do not, as yet, attend His Word, and multitudes who dwell where Sabbaths, Bibles, and Ordinances are enjoyed —for whom the Poet truly sings:

> "Oh! dark! dark! dark! We still must say,
> Amidst the blaze of Gospel day."

To the praise of God be it spoken, there are pleasing indications that the consummation so devoutly wished and prayed for by the pious, is rapidly approaching. The spirit of grace, supplication, and of untiring exertion, is imparted by the Holy Spirit to the Israel of God; and God is making the groans of the prisoners to be heard by the Churches purchased by His blood. Who can imagine what wonders the awakened arm of God shall presently achieve in fulfilment of the pleadings of His saints. Already is the Redeemer's great promise fulfilling. The Holy Spirit is hovering over us, and

the dead in trespasses and sins are quickened and raised up to serve God in newness of life. There is a moving amongst the army of the faithful, and the Word of Promise authorises us to expect that every obstruction to the universal spread of Gospel truth will speedily flee away; that the infidels and scorners of the day will go to their own place; that showers of heavenly influence will descend, and the Gospel of the Kingdom become the glory of all lands, until the whole earth resounds with "Alleluia! Salvation!"

To the Editor of the Christian Guardian.

BELLEVILLE, May 16th, 1836.

MR. EDITOR,—In complying with your request for statements from the preachers, respecting their several charges, I would say of Belleville Station, we have experienced some afflictions and many consolations during the past year. The best of all is, God has been with us. With peculiar emphasis may the Society in this place say, "If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us: then the water had overwhelmed us, the stream had gone over our soul." Blessed be the Lord who hath not given us to men for a prey; "who compasseth the righteous about with favor as with a shield, and turneth the rock into a standing water, the flint into a fountain of waters." In the review of the past, we feel ourselves called upon to praise the Lord with joyful lips.

In this station there are now none of those fatal hindrances to religious comfort and prosperity—Society difficulties. I believe the membership are at peace among themselves. There are connected with the station eight classes (two of them out of the town), embracing 162 persons, 33 of whom are yet on probation. The number of persons probably converted to God during the Conference year is estimated at 57. After making every necessary deduction for deaths, removals, backslidings, &c., as correctly as possible, the net increase is found to be 48.

The Sabbath-school is somewhat interesting, and promises to be very useful as an efficient auxiliary to the Gospel of Christ, as committed in trust to faithful men to be preached to all.

The amount that will be realized on this station by the Wesleyan Missionary Society, I believe, comes behind no other in the Province. That important collection, taken up among our congregations annually for the support of the Superannuated Preachers, will be double the amount collected on this station last year.

We are making the necessary arrangements to receive our brethren the preachers, and I feel authorised to say they will meet with a very warm reception, at the approaching Conference, by the members and friends in Belleville. H. WILKINSON.

124. Messrs. Biggar and Flanagan, on the Cobourg Circuit, were not idle. As early as September 17th, 1835, they commenced a four days' meeting in Cobourg. On the 11th of the preceding month, the first Methodist Chapel in Port Hope was dedicated; and the year closed with the pleasing persuasion that immediately on the commencement of the next Conference year (1836-37) the Upper Canada Academy, located at Cobourg, was to be opened.

125. We get direct communications from the brethren Black and Deverell, immediately north of the last mentioned Circuit, during this year 1835-36. In relation to this year Mr. Black writes in his Journal:—"Every day I see more and more the happy results of our *union* with the British Conference. Our fine Academy lately erected near Cobourg will shortly be put in operation for the benefit of the rising generation. I was returned the second year for Peterboro' Circuit. Wm. Deverell, some time ago from London, was appointed my colleague. May the blessing of God be with us!" How that prayer was answered will be seen from the following communications:—

Extract of a letter from the Rev. W. DEVERELL, *dated Peterboro', December 19th,* 1835.

Since I last had the happiness of seeing you, it has pleased God to lay affliction upon me. For some months past I have not been been able to attend to the Circuit duties, but blessed be the holy

name of the Lord, I am now convalescent, and am again endeavoring to proclaim the sinner's Friend.

As the cause of Christ is ever dear to you and most of your readers, it may be interesting for me to state that the cause of religion is on the rise on this Circuit. We cannot speak of enjoying any unusual outpouring of the Holy Spirit, but we can rejoice that "the promise of a shower drops already from above." Our brethren, especially those who have formerly labored on this Circuit, will rejoice to learn that we have an increase of numbers in Society, and that the work of grace is deepening in the hearts of believers. We have now three frame chapels in which to worship God; and though there are individuals who look on our prosperity with an envious eye, yet we fear no evil, but rejoice, yea and will rejoice, that the God of Israel is on our side.

Extract of a letter from the Rev. J. BLACK, *dated Peterboro', January 5th,* 1836.

In a late communication which appeared in the *Guardian* from my colleague, respecting this Circuit, he stated, "The promise of a shower drops already from above." With pleasure I announce that the shower has come. On last Sabbath evening, after the officiating minister and congregation had entered into a covenant henceforth to serve the living God, while singing, mourners being invited to come forward, quite a number left their seats, and with beating bosoms and flowing tears, knelt around the rails of the altar. Praying persons were then requested to afford assistance to those sorrowful souls, by supplicating Heaven in their behalf. Such a time, I think, was never seen in Peterboro' before. Some of these penitents obtained pardon before they left the house. We expect that next Sabbath will be unto us as the last, and far more abundant. Let us have an interest in the prayers of God's people. Glory be to God! I am happy while I write.

Extract of a letter from the Rev. J. BLACK, *dated Peterboro', March 7th,* 1836.

A protracted meeting commenced in this village on Friday, the 19th of February, and continued during eleven days. The result has been an additional display of God's goodness in the conversion

of between thirty and forty souls. In this number we notice the youth of fifteen years and the gray headed grandfather. Here was seen the aged widow rejoicing over her repentant son ; and also the converted boy pointing out to his sorrowful father the way to escape the wrath to come. In consequence of this great work, we feel inclined to cry, in the language of an astonished Balaam, "What hath God wrought !" We are under obligations to the Superintendent of the Cobourg Circuit, and also to Mr. Millar, of the Rice Lake Mission, for the assistance which they have given us during a part of the time.

Our leaders and other official brethren united heartily with us in the work, and, doubtless, their fervent petitions and wholesome advice were very beneficial to many a sin-sick soul. At our last annual Conference the venerable President exhorted the brethren to expect that this would be a good year to the Church in Canada. How forcible are right words !

This, I believe, is only the beginning of good days to this rising Circuit. Another revival has just begun in Brother J. Gardiner's settlement, in the township of Cavan. Indeed we find mourners in almost all directions inquiring the way to salvation. May consolation from Heaven soon be communicated to their anxious breasts !

126. The Rev. George Ferguson remained at Sidney, and instead, Thomas Harman had a young Englishman, though married, supplied by the Chairman. He was not without acquired attainments, and his natural adaptation for speaking was very great. He was voluble and had a very strong and melodious voice, possessed of a fervor which almost amounted to eloquence. Had he been as well balanced as he was otherwise furnished, he would have achieved a great deal. His name was William Haw.

127. The last circuit on the list, the Murray Circuit, was under the superintendency of one whose moral excellencies counterbalanced every other deficiency—the Rev. Simon Huntington. He had for his colleague, Heman Davis, who was very active at that time in the work. We learn the following particulars from this circuit :—

Extract of a letter from the Rev. H. WILKINSON, *dated Belleville, September* 14*th*, 1835.

I was favored with attending a camp-meeting, a few days ago, got up for the joint accommodation of the Murray and Hallowell Circuits; and though the weather (Sabbath 6th inst.) was perfectly unfavorable for out-door worship, the meeting was by no means in vain. In addition to many awakenings, and quite a number of conversions, the profit to the Church was very considerable.

Both ministers and members experienced times of refreshing from the presence of the Lord. The precious truths of our holy religion, under the sacred agency of the Holy Spirit, told upon many hearts; and, notwithstanding the inclemency of the weather, very few, perhaps none, regretted the time and pains it cost them to attend the meeting. It is very pleasing to me to be able to state, respecting the Church, that, so far as I am at present acquainted, there is a very general anxiety perceivable in every department of it for the attainment of a higher state of Christian experience. The Church appears to be united in resolving to put on her "beautiful garments," and to appear in all eyes, as she ever should, adorned as a bride for the heavenly bridegroom. How useful as well as how happy Zion then will be, I shall not vainly attempt to describe; but both would undoubtedly be great, and God would be greatly glorified. That the great and distinguishing doctrine of Methodism—Entire Sanctification—if preached, believed, and enjoyed, would accomplish what nothing else will, in a way of genuine conversions from sin and satan unto God. It is important at any time to keep this precious doctrine prominent, but it is especially so at the present time when we are infested on every side with a strange compound of semi-Pelagianism and hotbed Perfectionism, recommended to the people by a zeal worthy of doctrines purer and scriptural. It is cheering to hear that the blessing of entire sanctification is becoming more general among us than formerly. O may the flame catch from Circuit to Circuit, from District to District, from Province to Province, until it sets the kingdoms in a blaze!

Extract of a letter from the Rev. S. HUNTINGTON, *dated Murray, January* 29*th*, 1836.

We have just closed a protracted meeting at the village of Consecon, which lasted sixteen days. I think that a dozen or more

have found peace in the blood of the Lamb, and others are anxiously enquiring what they must do to be saved. We have refreshing seasons in other parts of the Circuit; and are encouraged to continue our labors, hoping that the wilderness will become as a fruitful field, and the desert blossom as the rose.

127. AUGUSTA DISTRICT.

ANSON GREEN, *Chairman.*

Brockville—J. Carroll; A. Taylor, supernumerary.
Prescott and Augusta—Ezra Adams, Wm. H. Williams, J. G. Manly.
Matilda—Henry Shaler, Solomon Snider.
Elizabethtown—C. R. Allison, (C. G.)
Rideau—William Patrick, V. B. Howard.
Perth—James Brock, (H. Montgomery.)
Mississippi—W. McFadden, John McIntyre.
Richmond—James Currie.
Ottawa—A. Hurlburt, S. Brownell.
Bytown and Hull—Ezra Healy (who will visit Ottawa and Richmond,) George Playter.
Clarendon—Daniel Burney.
Crosby—Thomas Harmon.

128. About the middle of the Conference year, the Chairman of the District furnished a communication to the *Guardian*, so full as to supersede many particulars about individual Circuits. It shall speak for itself:—

MR. EDITOR,—Thinking it may be gratifying to some of your readers in the West to hear of the state of religion in the East, I will give you a very brief sketch of my late tour through the Augusta District.

I visited the Crosby Circuit the 2nd and 3rd January, and found, by examining the Quarterly Schedule, that 13 members had left us and joined the Episcopals; but 14 souls were converted at the Quarterly Meeting, who, being free from low vulgar prejudices

against the Conference and a spirit of constant muttering and fault-finding against the government and ministers of the church, will, I trust, far more than make up any loss (if it may be called a loss,) which the Circuit has suffered from secession.

From Crosby I went to Augusta, and was told by Brother Adams that 21 had left us on this large Circuit; and he thought some few more would probably leave. Between ten and twenty had been added to the Societies since Conference. Here the new party have access to one of our chapels—the only one in which they are allowed to preach on the District.

The next Sabbath I visited Elizabethtown Circuit, and enjoyed, with my brethren there, "a feast on fat things." The Lord had been pouring out his Spirit in different congregations on the Circuit, and the two last were among the best quarterly meetings I have ever attended with this interesting people. Many penitent sinners were at the altar, asking the counsel and prayers of God's ministers. The brethren appeared firmly united in opposing division; quite a goodly number had been added to the classes, and the stewards were very confident that they should be able to do, what they have not done for some years—to pay the preachers all their allowances.

Matilda was my next Circuit in course. This is one of the best Circuits on the District. The members are liberal; the stewards are active, and promise to pay all demands against them. We have no murmurings nor divisions here; but the brethren are firmly united in carrying on a blessed work which commenced at our quarterly meeting and is going on still. Some families of standing and influence in Society have been added to the Lord during the present quickening. The congregations were large and solemn, and more or less professed to find peace every meeting.

On my way to the Ottawa Circuit, I arranged my tour so as to spend a day or two in Montreal. Here I found our brethren engaged in a protracted meeting, and was much pleased with the spirit manifested by them, and the manner of conducting divine service amongst them. They were certainly quite free from extravagance in their religious fervour. But I discovered that among them which is far more beneficial to the Church of God, viz., a heart-felt sense of deep and useful piety, with an ardent breathing out of the soul to God in behalf of poor lost men. This was

manifested by the early attendance of multitudes on the means of grace, whether for preaching or for prayers, as well as the earnest supplications offered up to heaven's King for the conversion of sinners, responded to by the deep groans and hearty "Amens" of believers. The readiness with which the singers commenced their tunes the very moment the two first lines were given out, formed a striking contrast with the hawking, and sounding, and shuffling of leaves, which appear in some of our congregations before that part of divine worship can be commenced. Nothing is more unpleasant to a warm-hearted Minister, than to be compelled to stand some minutes after the lines are given out, for the singers to give out tunes, sound pitch-pipes, and make motions, before commencing. This looks too mechanical. Mr. Lord tells the people "as we have to preach extemporaneously, they must learn to sing extemporaneously: and a little practice renders it an easy task." I was happy to learn, a few days since, that about 80 had joined Society there since this meeting commenced.

The Ottawa Circuit, as you learn by an interesting communication from its Superintendent, has been very graciously visited. Something rising of 200 persons profess to have "found peace in believing on the Lord Jesus Christ;" of whom, about 140, if my memory serves me, have united with us in Christian fellowship. It was heart-cheering to hear the young converts, in the lovefeast, tell of "the wonderful works of God."

Brockville Station was my next field of labor. We had made arrangements here to protract the services of the quarterly meeting, which was done to very good effect. Never did this town receive such a blessed shower since the Gospel was first preached here. The Society has been increased, I believe, more than one-third, both in numbers and in grace; and sinners are still "enquiring the way to Zion, with their faces thitherward."

From Brockville I went to Richmond, and was sorry to find that the minister had been sick, and the prospects on the Circuit not very encouraging.

From thence I went to Hull, and had the pleasure of meeting our excellent President, with whom I attended Missionary meetings in Hull, Bytown, Perth, and Brockville. These meetings were all highly interesting and profitable; but as the preachers will probably send you an account of them, I forbear making any fur-

ther remarks. I would just say, however, for the encouragement of our brethren in those parts, that the President expressed himself highly pleased and satisfied with his tour on the District. He assured me he had not had a more pleasant tour during his residence in the country. I trust that great and lasting good will result from his visit amongst us.

Our Quarterly Meeting in Bytown was very interesting. The official members unanimously requested to have two Preachers sent to Bytown the next year, and unanimously pledged themselves to support them if sent. The ordination of Brother Berney, in the Sabbath congregation, was solemn and impressive, and produced and excellent effect upon the congregation. The zealous labors of our esteemed friend, Brother Healy, have been a great blessing in that part of the country. Their chapel is now finished, and it is crowded to overflowing. The official members all drank tea together after the business was over on Saturday—an excellent custom, as it gives an opportunity of understanding each other's views and operations on different parts of the Circuit; and is well calculated to increase brotherly affection and Christian union.

This has been a very unfortunate year for the Rideau Circuit. The Perth Circuit has made little or no advance for three or four years. Mississippi is rising nobly, and promises to be as fine a Circuit as we have on the District. Clarendon Mission is doing well, and Bro. Butcher has gathered together about twenty sheep on the Pembroke Mission, fifty miles above Clarendon.

I am happy to say that Prescott is now rising out of its slumbers. I visited that village last evening, and was pleased to find our brethren engaged in a protracted meeting. Several had found peace, and the work was asuming a most pleasing feature.

Brother Smith says there has never been anything to equal it in Prescott since Methodism was first planted there. And now, sir, we find that God has been better to us than our fears. Our prospects are brighter on every side. I never knew the District in so prosperous a condition as it is now. As near as I can learn, about eighty have left us and joined the new party, and about three hundred have been added to us by conversion, and we have increased our missionary subscriptions about four-fold. May the Lord give us prosperity in all our borders, and help us to "keep the unity of the Spirit in the bonds of peace." ANSON GREEN.

129. The nature of John Carroll's appointment to Brockville has already been mentioned. The Rev. Andrew Taylor, who had been long a general Missionary connected with the Irish Conference, finding that a number of his friends from the old country were settled in and about Brockville, was induced to take up his abode for a year, Mr. Billa Flint, senior, giving him a house rent-free for the sake of the old Supernumerary's labors. The first sight of him reminded the writer very much of the late Henry Ryan. Mr. Taylor was not so large, but otherwise very much like him in person. He was less powerful, but more genial than Ryan in his preaching. It was little else but the recitation, with comments, of passages of Scripture on the several subjects on which he spoke; but it was withal very interesting and animating,— although the same texts and verses of hymns came out very often. Mr. Green speaks of a revival which followed the winter quarterly meeting: about 50 conversions were the result. There was no cure for Episcopacy, or the Local-Preacher question, but there was a groundswell of discontent on political subjects, which made it an arduous task for the Superintendent, and issued in disaster the following year.

130. The reader has heard from the Augusta Circuit. Young Mr. Manly made a very favorable impression on the people, and bid fair to be very useful, but was taken away during the winter by Mr. Lord, the President, whose residence was in Montreal, to act as his curate during his oft-repeated and long-continued absences from the city, and Messrs. Adams and Williams were left to work the Circuit alone, in the midst of some awkward discouragements, arising from some who made it their chief business to sow dissension.

131. The substratum of society in Matilda was Dutch, and no better appointment could have been made than that of the two brethren, Shaler and Snider, both of German extraction. The latter sometimes broke out in an exhortation in the mother tongue, which was sure to create an excitement in some parts of the Circuit. There could be no greater mistake than removing him at the end of the year. In the spring of 1836, the Superintendent could report as follows:—

It will doubtless be interesting to those who love our Lord Jesus Christ, and wish Mount Zion well,—and particularly to those ministers who have labored here in former days, to hear of the prosperous work of God on the Matilda Circuit. We commenced a protracted meeting here, under some discouragements, on the 20th of Jauuary, which continued until the 3rd of April. The Lord favored us with his sanction and blessing upon our endeavors. The Spirit was poured out from on high, converting the wilderness into a fruitful field. Many who hitherto lived in a state of supineness concerning eternal things, and many who had been profane and wicked in their lives, were awakened, and converted to God. In general, the character of this revival was encouraging and scriptural. Convictions were deep, conversions sound, and accompanied with clear evidences of acceptance with God.

The good work is still in progress. Like the leaven hidden by the woman, the grace of God is still diffusing its influence. During the last quarter, upwards of two hundred have given satisfactory evidence of conversion, and have united with us in Christian fellowship.

The Circuit generally throughout appears to be in a state of improving piety; our members are at peace with one another, and are unmoved by any schismatic efforts; they are unanimously determined to abide in the old ship, considering her still seaworthy. "Holiness to the Lord" is our motto, and we are looking and praying that it may become our happy experience. "Not unto us! not unto us! but unto thy name, O Lord, be all the glory: Amen."

132. We will let the Superintendent of Elizabethtown speak for that Circuit :—

Extract of a letter from the Rev. C. R. ALLISON, *dated Elizabethtown, December* 11*th.*

I am happy to say that the good work of the Lord is more prosperous at the present time than at any former period since I came to this Circuit. We have received between thirty and forty on probation, the most of whom give satisfactory evidence of a sound conversion to God. To Him be all the glory, while "man's the boundless bliss." We are anxiously and believingly looking forward for still greater displays of the saving grace of God upon this part of his vineyard. May He speedily send it!

I would just say that the good work of the Lord is still on the rise in Elizabethtown Circuit, notwithstanding all the efforts made to divide and devour. We have enjoyed some refreshing seasons of late, particularly while reading and renewing the covenant. "Bless the Lord, O my soul, and forget not all his benefits!"

133. The circumstances of Rideau, were peculiar—its Superintendent, one of the most promising and popular men in the Conference, went into secular life, never to return to the work again, but still to fill other useful relations in society, and to win the meed of universal respect and affection wherever he went.

134. Perth had expanded itself from a "two weeks' Circuit" into a Circuit of two laborers. The Rev. James Brock, the appointee from Conference, had a young man sent to his assistance by the Chairman of this District. This was a young Irishman, who was fairly educated, and followed the occupation of school teaching within the Matilda Circuit, where he became an exhorter. Having lost the wife of his youth, he went for a time to Lima Seminary, in the State of New York. Returning from there, Mr. Green met him and engaged him for Perth. We refer to Hugh

Montgomery. He was a neat preacher—pastoral in all his habits—and so capable of personal attachments, that it almost broke his heart to leave any people among whom he had labored only for a short time.

135. The Circuits north of the Rideau being composed of old country people, were little troubled with the political agitation which disturbed the frontier ones. Mississippi was one of the most prospered. In the month of December, 1835, the Superintendent wrote as follows:—

RAMSAY, December 17th, 1835.

We have been highly pleased lately in looking over the *Guardian*, to see that the work of God is progressing in various circuits throughout the Province, and are happy to state, that although we have not as great an addition to our numbers as we hear of in some places, yet we have peace and some degree of prosperity within our borders, and although efforts have been made during the last and present years to divide the Church of God, they have proved altogether abortive, and our friends appear to be more and more established in the faith, and peculiarly attached to Wesleyan Methodism.

Two chapels have been erected on this Circuit this year, one of which deserves particular notice. It is situated on the eighth concession of Ramsay, where a few individuals have manifested a zeal and liberality perhaps unequalled, and we are sure not surpassed in the Province. Most of the materials for the erection of the house have been brought on the ground since Conference, but the friends, sparing neither money nor labor, carried on the work in such rapid progression, that, with a slight exception, the building was completed, and ready for opening on the tenth inst., the day of our second Quarterly Meeting; when the Trustees, in the presence of an overflowing congregation, came forward, and in regular form presented the house to the Ministers of Christ, requesting that it might be solemnly dedicated to Almighty God. In compliance with the requisition, our worthy Chairman, the Rev. A. Green, proceeded immediately to the dedicatory ceremonies. During the first prayer a sacred awe

appeared to rest on the congregation, the Divine presence appeared to be manifest, while the Great Head of the Church condescended to own his house and bless his people. The discourse, from Genesis xxviii. 17, "How dreadful is this place! this is none other but the house of God, and this the gate of heaven," was delivered in the preacher's usual pathetic and florid style. Upon the whole, the exercises of the day were more than usually solemn and interesting, and we hope the impression made will not soon be forgotten. The house itself is well planned, neat, and commodious, and does great credit to those engaged in its erection. We hope it will be a blessing to the neighborhood in which it is situated.

In conclusion, when we compare the present with the past, we are ready to say, "What hath the Lord wrought!" Not only has the howling wilderness been converted into fruitful fields, but temples are being raised and dedicated to Almighty God; and instead of the formerly few, there are now many to come up to the help of the Lord against the mighty. "It is the Lord's doings, and it is marvellous in our eyes." W. McFADDEN.

136. In the Richmond Circuit, the Rev. James Currie was plodding with his usual Scottish industry, without anything very remarkable occurring.

137. The old Ottawa Circuit, under the Rev. A. Hurlburt and his driving colleague, Stephen Brownell, was the most conspicuously favored of all the Circuits in the district. We must try and find room for the particulars from one of the actors on the scene.

Extract of a letter from the Rev. A. HURLBURT, *dated Ottawa Circuit, October 19th,* 1835.

On this Circuit, at a meeting in Hawkesbury, appointed to be held for four days, but continued longer (protracted), the Lord graciously poured out his Spirit. For the space of eight evenings in succession souls were converted, more or less, every evening. In West Hawkesbury, a neighborhood about seven miles distant from the place where the meeting was first appointed, a powerful awakening commenced which, at the last information, had resulted in the conversion of about thirty souls; and sixty upon

the whole, I should think, was a moderate calculation of those who profess to have obtained peace through believing in our Lord Jesus Christ. About thirty have joined our Church as probationers. At the last place the work appeared to be still on the advance. Believers have been much quickened, and some have professed to obtain the great blessing of entire sanctification. I shall probably in my next give a fuller account of this work of God. In the meantime I would wish to ascribe to him all the praise, and pray that it may be more widely extended. I have felt my own soul much revived by attending to this blessed work. Pray for us.

April 14th, 1836.

The work of God on this Circuit, of which you have heard, is still in progress, and the latter end of the year promises to be better than the former. Souls are still being awakened and converted. Lately, in the course of eight or ten days, the Spirit was so poured out that about 150 were converted, most of whom have united with us. I was pleased with the expression of an aged man in one place, when I gave the offer for persons to give their names for membership. "I think," said he, "that those who have been with the Methodists, and have received good with them, ought to join them." I thought that he reasoned correctly, at least as a general thing.

Perhaps it would be gratifying to my respected brethren who have preceded us on this Circuit, to learn that Vandreuil and Cote St. Charles, (from which place I write,) where formerly we had no class, we have now about fifty in Society.

We have received since Conference nearly three hundred, who in general prove faithful, and promise to add, in point of talents and influence as well as numbers, to our Church in these parts. And what adds to the encouragement, many of our old members are stirred up, and with the new are "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ;" which is very important to give permanency to a work of grace that is well begun. Without this advancement in religion, those who are converted, even if they retain "a name to live," will never rise above the estates of babes in Christ; and when the time is come that they should be fathers and instructors in the Church, they will have need themselves to be taught which are

the first principles of the doctrines of Christ. It is very important that those who have the care of souls should exhort those under his charge "to leave these first principles and to go on to perfection;" and also from personal experience be prepared to lead them on to those heights and depths of grace—that they may be prepared for every good word and work. As far as my strength would allow, I have had abundant labor; and were my ability to labor much greater than it is, I should find ample employment, for the harvest is great. Upon the whole, if I do not mistake, we shall have a good year, after all, throughout the Connexion; and at its close our fellow-servants and laborers, though wearied with toil, will "return rejoicing, bringing their sheaves with them," amply rewarded with a harvest of souls.

La Chute, Nov. 28th.

The work of religion which I mentioned in my last, on this Circuit, has greatly increased since that time, and the Lord still favors us with prosperity and tokens of his presence. The number that have been converted, at different places, in meetings in connection with our Church, and conducted principally or wholly by ourselves, is about one hundred and sixty, in the course of seven weeks, and the prospect is still good. Most of the classes on the Circuit have been visited by this gracious influence, and at many places souls have been converted. At our last Quarterly Meeting (though through dissappointment we had no Presiding Elder) we were favored with the presence of the Great Head of the Church, and eight or nine were converted. One favorable omen is, that the blessing of entire sanctification is exciting increased attention among our people, and some lately have entered into this glorious liberty of the sons of God. These things with us, I believe, generally go together. When there is a powerful effusion of the Holy Spirit resulting in the conversion of souls, believers are stirred up to press forward in order to apprehend more fully the hope of their calling. And when the Church is quickened to "contend more earnestly for the faith once delivered to the saints," leading them to be more frequent and fervent in prayer, to manifest more solicitude for the salvation of others; and to be more exemplary in the duties of their profession, the impulse is generally felt by those that are without, and many are waked up to glorify God

in the day of visitation. Thus it has been with us. We cannot adduce this work as some of the beneficial fruits of the Union, or trace its connection with a rectified state of society, occasioned by agitation, working off impure or unwholesome elements unfavorable to spiritual growth, For here, in that respect, we have little to do with any man. Happily with us there has been no agitation on the subject of the Union. Little is said on the subject. No spiritual influence has been brought to bear upon this secluded place through this medium, and we have been at liberty to pursue our work unmolested by agitators. In West Hawkesbury, where the work first appeared, for two or three years a few choice souls had been banded together to pray for the peace and prosperity of Zion. They have not prayed in vain. Still "the effectual fervent prayer availeth much." This has been in answer to the prayer of importunate faith. I would exhort others to "do likewise." "Though He bear long with them, He will avenge them speedily." In another place, the first excitement appeared at a prayer-meeting that had been established for a short time, where there had been little or no Methodist preaching for years. Here something like sixty have been converted.

At some of our meetings we have been favored (as far as the state of his health would permit) with the labors of our beloved brother, the Rev. F. Metcalf, whose labors have been useful and well appreciated by the people. Methodism on this Circuit has been in the back ground in several respects. Here are disadvantages which are not to be found in many other places. But the aspect of things is changing for the better ; and we are hoping and praying that the set time to favor Zion is now come, and that the Lord is about to do some permanent and essential good to His cause. About seventy have united with us since Conference, and we are expecting to receive more. Indications of a more friendly feeling in different places are evident, with expressions of Christian liberality of feeling, that a few years ago were quite unlikely and unexpected. While we are praying for great things, we desire to render suitable praise to Him "from whom all blessings flow" for present favors. We have a great and good work on our hands, more than we know well how to attend to. The harvest is plenteous, but the laborers, comparatively, few.

We have not shared alone in these seasons of refreshing: other Churches have also been visited, and especially the Baptist communion, which, for two years past, has had some extensive revivals among them. I wish them God speed. Wherever I see "pure religion and undefiled" prospering, in this I do rejoice, yea and will rejoice.

A mighty agent for good in this revival was Mr. Abot Johnson, a local-preacher, whose unctious preaching of the doctrine of entire sanctification was attended with power wherever he went; and that the rather, because he was a consistent example of it himself. In this revival several young men were converted, who afterwards became able ministers of the New Testament, among whom was Lachlin Taylor, now (1873) one of the distinguished Secretaries of the Wesleyan Missionary Society.

138. Rev. E. Healey, at Bytown, had to visit some of the Circuits in this large District in place of the Chairman. George F. Playter, who was appointed as his colleague, resided mostly on the Hull side of the Ottawa. While there he wrote some able articles for the press, which brought him into notice as a writer. The people failing to appreciate him, he retired for a few weeks from the work, and even advertised for a situation; but removing to Kingston, he was employed for the rest of the year on the Waterloo Circuit. There is no accounting for taste: the people who depreciated the depth and accuracy of a Playter, put up with the excessive pedantry of George Washington Philo, whom the Chairman sent to supply his place, and recommended him to the Conference to be received on trial; but that august body failing to view the matter in the same light, his labors terminated in Canada. He went back to the States whence he came. We ought, however, to say that this brother was active and enterprising, and, late in

the year, was able to make the following very encouraging report:—

HULL CIRCUIT.—As all Christians are interested in the prosperity of Zion, doubtless that part of the Christian public who are constant readers of the *Guardian* have looked frequently along its columns for something from Hull.

This Circuit lies wholly on the north of the Grand, or Ottawa River, and consequently in Lower Canada; and is cut nearly at right angles by the foaming Gatineau. It now includes three townships, bounded on the west and north by immense forests. The face of the country in front is level and beautiful, but back it is rough, rocky, hilly, and even mountainous. The population is about 4,100, mostly in Hull; they are generally intelligent, and, with few exceptions, are friendly, open hearted, and affectionate; and their moral and religious character would not suffer by a comparison with any part of the Canadas. When I first came to this Circuit, about three months ago, it was destitute of a preacher, and nearly of preaching. But now our Zion is enjoying prosperity and a feast of fat things. Though we have had no mighty rushing wind, no rolling tornado, yet we have heard the still small voice; our hearts have been warmed by the influence of Divine love, and for the three months past there has been a constant searching for the old land marks, and a looking for the highway, and the holy way cast up for the ransomed of the Lord. Our prayer-meetings are excellent, and our public exercises well attended; there are no feuds nor divisions—love and union seem to be the pleasure of the brethren.

I have formed a Society in Templeton, where formerly has been much opposition, and received on trial nineteen members; three of whom are in Hull. We have had our last Quarterly Meeting for this Conference year. It was a blessed time; a number professed to have recently experienced sanctification, and several were baptised. The youth have been stirred up to the study of the Scriptures, and I have an excellent Bible-class; and to do justice to its members, I must say they are punctual in their attendance, and their correct and ready answers shew the great interest they take in the study of the lessons.

Before I close my communication I have also to state that our

President in his late tour through this District visited this place, and attended the first Missionary Meeting ever held here. James F. Taylor, Esq., was called to the chair, and delivered a short but appropriate address, stating the object of the meeting, &c.; after which resolutions were moved and supported by speeches from the Revs. W. Lord, A. Green, E. Healy, and Messrs. Butcher and G. W. Philo. Some of these speeches, especially that of the President, were highly interesting. A Missionary Society was formed, after which a collection was taken up amounting to three pounds, and eleven pounds three shillings were subscribed. We hope and trust that much good will yet result from these small beginnings.

Hull, 7th May, 1836. G. W. PHILO.

139. The laborer at Clarendon reported the following, so early as Nov. 28, 1835 :—

We have had, since Conference, a gradual accession to our Societies, in all about eighteen, and we have encouraging prospects of future good. As a token of their love for the gospel, they are extremely liberal (considering their ability) in its support. Another circumstance which should not be passed unnoticed, is, about two months since it was proposed to build a house for the accommodation of the preacher's family. Accordingly, a site was obtained in behalf of the Conference. A parsonage-house now stands on the ground, and my family is now occupying it; it is not only a residence for my family, but others who may succeed me will here find a home. Surely this is an example worthy the imitation of other and abler Circuits. This Mission lies on both sides of the Ottawa River, the breadth of one township, the Government not having surveyed any farther in the interior; but there are settlements in the unsurveyed land, to the distance of fifteen and twenty miles, on the River Bonchere, from which I hear the Macedonian cry, "Come over and help us;" which I intend to do, the Lord willing, during the winter. May the God of Missions increase a Missionary spirit, that the facilities for spreading the Gospel among this destitute people may be multiplied, and that the wilderness may bud and blossom as the rose. Amen.

And late in the year the following :—

Our prospects on this Mission continue to be encouraging. Our numbers, and I humbly hope our graces, are multiplying. The people in this place, for the most part, are poor; some beginning on new farms, others just emerging out of some of the difficulties inseparably connected with new settlements. However, the prospect is that it will shortly be a flourishing settlement. We have had an acquisition of some valuable members this year, and I think in a couple of years this will be a prosperous Circuit.

140. Thomas Hannon was not, perhaps, the most placable man to deal with the annoyances arising from disruptionists and Mormonism with which he was beset in the Crosby Circuit, nevertheles he found reason for making a cheering report from time to time. We might say, in this connection, that several of the adjacent Circuits were cursed with the demon of delusion in the shape of the monstrous system before alluded to. Such epidemics always prevail where the body ecclesiastical has become diseased by dissension.

141. A new Mission was started on the frontier of this District, which now (1873) gives name to a District. We refer to Pembroke, on the Upper Ottawa. The agent employed was George B. Butcher, a native of London, England, and brought up in the English Church. He was converted while school-teaching in the township of Augusta, about the year 1833 or 1834. He had a good education. The matter of his sermons was good; and had he possessed a voice and manner in proportion, he would have been a very effective preacher. His labors this year were only of a preparatory kind.

142. We come to trace, as far as our narrowing space will allow, the Superintendent of Missions throughout the year, in relation to his two-fold work of acting as a Chairman in his Missionary District and of raising Missionary supplies—as well as to glance at the doings of

the several Missionaries themselves. The following are the Stations :—

MISSION STATIONS.

JOS. STINSON, *General Superintendent of Missions.*

Credit—W. Case, P. Jones, who shall spend part of his time at Coldwater and other Stations, as the Superintendent may direct.
Lake Simcoe and Coldwater—J. Scott.
Rice Lake and Mud Lake—G. Miller.
Muncey Town and Delaware—S. Waldron.
Grape Island—John Sunday.
Amherstburgh—B. Slight.
Goderich and Saugeen—J. Armstrong, T. Hurlburt.
Grand River—John Douse.
St. Clair—James Evans.
Isle of Tanti—J. Gladwin.
Guelph—One wanted.

143. So early in the year as July 29th, 1835, the following list of appointments for Mr. Stinson, accompanied by the President, were published. By this it will be seen that those laborious servants of God were daily employed, and their appointments were so arranged as to do a vast amount of work with the one travelling expense. The Editor of the *Guardian* says, under the date above referred to :—

We have been requested to publish the following routine of appointments for the Rev. Messrs Lord and Stinson, which our friends will read with pleasure.

Aug. 11, Mr. Stinson will attend the Quarterly Meeting at Grape Island.
... 30, Mr. Lord will preach at Port Hope, at 11 a.m., and 6 p.m.
... 30, Mr. Stinson will hold a Quarterly Meeting at Rice Lake.

Sept. 1, Mr. Lord and Mr. Stinson will hold a Missionary Meeting at Cooksville, at 3 p.m.
... 2, Mr. Lord and Mr. Stinson will hold a Missionary Meeting at Guelph, at 7 p.m.
... 3, Quarterly Meeting at the Grand River.
... 4, Preach at Oxford, at 7 p.m.
... 5, 6, 7, Attend Camp-meeting at Westminster.
... 8, Quarterly Meeting at Muncey Town.
... 9, Preach at the Moravian Village, at 7 p.m.
... 10, Preach at Sny Cartie.
... 11, 12, 13, Hold Camp and Missionary Meetings at St. Clair.
... 16, Missionary Meeting at Sandwich, at 11 a.m., and at Amherstburg, at 7 p.m.
... 17, Missionary Meeting at Gosfield, at 7 p.m.
... 18, Preaching at Howard, at 7 p.m.
... 21, Preaching at Brantford at 7 p.m.
... 22, Preaching at Nelson at 7 p.m.
... 23, Missionary Meeting at Saltfleet, at 6 p.m.
... 24, Missionary Meeting at St. Catherines, at 6 p.m.
... 25, Missionary Meeting at Lundy's Lane, at 6 p.m.
... 27, Mr. Lord will preach Missionary Sermons at Toronto, and Mr. Stinson will hold a Quarterly Meeting at the Credit.
... 28, The Annual Missionary Meeting will be held at Toronto, at 7 p.m.

N.B.—Mr. Stinson will make arrangements for the Quarterly Meeting at Lake Simcoe, when he gets to Toronto.

144. The following will show how Mr. S. labored both at home and abroad, and with what results :—

GRAPE ISLAND, August 13th, 1835.

MY DEAR BROTHER,—With heartfelt gratitude I have to inform you that the Great Head of the Church continues to smile upon our labors at Kingston. The members of the Society are becoming more and more united ; and we not only see how pleasant it is for brethren to dwell together in unity, but we feel the advantage of this heavenly spirit. On Sunday last we held our quarterly meeting ; all the members of Society met to hold a love-feast in the

morning in Rear-street Chapel, and in the evening they surrounded the table of the Lord in Bay-street Chapel. Both these services were crowned with the presence and blessing of Almighty God to a degree which has not been felt here for a long time. The love-feast was so large, and there was such a willingness in the people to tell what the Lord had done for them, that we were obliged to meet again to hold an adjourned love-feast on Monday evening, when the Rear-street Chapel was again filled, and many young people who have been lately brought to the knowledge of the truth gave a most pleasing account of their Christian experiences.

Upwards of thirty have been received on trial since the Conference, many of whom are truly happy in the serv' of their God; and there is an increasing seriousness and attention to every thing calculated to promote the prosperity of the good cause amongst the older members of the Church.

The Indians are doing well at Grape Island. We have had an excellent quarterly and missionary meeting, and our red brethren have contributed and subscribed upwards of £40 to our Missionary Society.

Believe me, dear brother, yours truly,

J. STINSON.

For the Christian Guardian.

DEAR BROTHER,—On the 25th of October I had the pleasure of dedicating a very neat and comfortable chapel at the rising village of Peterborough. This chapel will accommodate about two hundred hearers. It is situated in a very good part of the village, and is a well-finished and convenient place of worship. The rapidity with which this place has been erected and completed is highly creditable to the members of our small Society in this place, and to the liberality of the people generally. On the day of its dedication it was filled, morning and afternoon, by a respectable and attentive congregation, who contributed between thirty and forty dollars towards paying off a small debt on the building.

In this interesting village there are no less than three Protestant Churches being built,—a most pleasing evidence that, while the people are endeavoring to provide for their temporal comfort, they are not neglecting the things which belong to their everlasting peace.

J. STINSON.

145. On the 27th and 28th of September the two ministers held the Missionary Anniversary in Toronto; and what Mr. S. and Peter Jones intended to do in the months following, will be seen by the appended notice :—

QUARTERLY MEETINGS.

Grape Island	12th January.
Rice Lake	14th "
River Credit	17th "
Grand River	19th "
Muncey Town	21st & 22nd "

Brother Jones will hold quarterly meeting, at Lake Simcoe, on the 24th of January, if the weather permit.

MISSIONARY MEETINGS.

London	24th and 25th January.
Oxford, at 6 p.m.	25th "
Paris, at 6 p.m	27th "
Guelph, at 6 p.m	28th "
Hamilton	31st January and 1st February.
Whitby	4th "
Port Hope, at 6 pm.	5th "
Hope Chapel, at 11 a.m.	6th "
Cobourg	7th and 8th "
Colborne, at 6 p.m.	9th "
Carrying Place, at 6 p.m.	10th "
Consecon, at 11 a.m	11th "

Missionary meetings will be held at Belleville and Hallowell a little later in the season. J. STINSON, *S. M.*

146. Under the date given below, he gives "a brief account" of his missionary tour :—

To the Editor of the Christian Guardian.

KINGSTON, March 14th, 1836.

DEAR BROTHER,—Agreeably to my promise I send you a brief account of my late missionary tour. On the 12th of January we

held our quarterly meeting at Grape Island. The Indians were, most of them, at home, and as usual manifested great pleasure in attending the love-feast, and sorrounding the table of the Lord to partake of the memorials of the dying love of their Divine Redeemer. Many of them spoke of their religious enjoyments in a way which must convince all who heard them that they were giving utterance to the real sentiments and feelings of their hearts, and that they were living in the enjoyment of that true piety which makes its possessors happy in every condition of life. John Sunday spoke to us in English; the following is the substance of his characteristic address:—"Dear Brothers, it is now little better than eleven years since I first began to serve the Lord. Sometimes I find it very hard to get along—sometimes it is just like when I was in a swamp surrounded by flies, I had to make a fire and smoke them away: so in religion I have to keep a good fire in my heart to keep away wicked thoughts and bad spirits. I am very happy to-day, and hope to get to heaven by and by." Thank God, most of the Indians were happy that day, and were rejoicing in the prospect of being forever happy in heaven when they have finished their earthly pilgrimage.

On the 14th we held our quarterly meeting at Rice Lake. We were assisted on the occasion by ministers of four different Churches—Church of England, Methodist, Presbyterian and Baptists; the whole of whom took a part in the interesting services of the day. The following extract from the report of our excellent Bro. Miller will give you an idea of the state of our Mission at Rice Lake:—"It is with pleasure and gratitude that I forward you a brief report of the station under my care. Our Indians have just returned from their fall hunt. The school has been regularly attended to and kept up during their absence. Robert Cow, the afflicted class-leader, whom you visited the last time you were here, has been delivered from his sufferings and is taken to a better world. He died as he lived;—his life was governed by Christian principles, and he died in peace with God and in full assurance of rest beyond the grave. The Lord is with us at this Mission. Our congregations and school are both increasing, and our prospects are encouraging. Our weekly prayer-meetings and classes are also well attended, and are profitable. With one or two exceptions the members of our Society are faithful—living to the glory of God, and seeking a full preparation for heaven."

On the 17th I held a quarterly meeting at the Credit. On no former occasion have we seen so many persons at this station : the temporary gallery which our brethren had erected, and every part of the chapel, were crowded to excess—and during the services of the day the presence and power of the Most High was sensibly felt by the people. It was most delightful to see red men and white men with streaming eyes bearing their clear and united testimony to the power of the Gospel—together singing the praises of their Lord, and together surrounding the sacramental table to partake of the memorials of redeeming love. Within the last few months nearly eighty persons have been added to our Society at the Credit, and the good work is still going on, and we trust it will continue to spread until the whole of that heretofore wicked neighborhood shall be brought under the saving influence of true religion.

On the 20th we held our quarterly meeting at the Grand River. By unremitting labor, zeal and watchfulness on the part of Brother Douse, and by the faithful co-operation of *some* of the native exhorters, our Mission maintains its stability, and is gradually extending its influence on the Grand River, notwithstanding the annoying and perplexing difficulties with which it continues to be surrounded. A few Pagans have lately joined our Society, and others are beginning to listen to the words of the Great Spirit, and to look favorably upon the white man's religion.

On the 22nd, 23rd, and 24th, we held our quarterly meeting at Muncey Town. The number of Indians at this meeting, including Chippeways, Muncey and Bear Creeks, was nearly three hundred, most of whom appeared to enjoy the services very much. The following are some of their simple but powerful expressions of the satisfaction and joy they find in the service of their redeeming Lord :

David Sawyer said :—"I want to tell you what I feel in my heart. I am glad to see this love-feast ; these love-feasts always make me think what the Lord did for me at first. I love all my brethren. I have many afflictions, but these make me strong in the Lord. I am thankful that I ever went to the Mission-school, for there I learned the good way. I am sometimes in such great trouble—pain in my body : I do not know what to do, or which way to turn ; but I read the word of God—that shows me the way.

Oh, I want to know more of God, that I may be useful in this world, and at last go to heaven."

SISTER CARY said :—"I have been serving the Great Spirit ten years. Since that the Lord has taken away all my children, and I have none left. But Jesus Christ makes me happy. He is better to me than my children. I know the Great Spirit has taken them to himself, and if I am faithful I shall meet them again in heaven."

CAPTAIN JOHN.—"My brothers and sisters, some time ago I went to the camp-meeting. One of them asked me if I would go in and pray. At first I refused ; but by and by I told him I would go there and pray, and do as you do—and in the day of Judgment, when the Great Spirit makes us stand before Him, if I find He is angry with me for it, I will blame you. I went into the prayer-meeting, and had not been there long before I was very happy. I have been happy ever since. Had I not become good I should have been *dead* before this—the fire-water would kill me, and my soul would have been buried in hell ; but I am now happy. Once I was very savage—very quick angry : now all is taken away—me new man. I see heaven at the end of the good way ; I will go there."

CHARLES THOMAS said :—"I am very thankful to the Great Spirit for what he has done for me. When He first begun the good work amongst us, there were but few Indians became good—but now a good many. I have been very happy in my soul since I knew Jesus. I thought it a great thing at first, but I find it better now. I am poor in this world, but I want nothing here : I hope to be in heaven soon—in glory soon,—and meet all my brethren and teachers there."

JOHN ASKEW said :—"I was at the Credit when I first found the Lord with my brethren. There my wife died. Just before she died, she stretched out her hands and said, 'Lord Jesus receive my spirit,' and died. I was very happy to see her die in such peace. I have been cold in the service of the Lord sometimes since then, but now my heart is warm, and I am determined to serve the Lord.

GEORGE HENRY said :—"My white brethren, I cannot tell how thankful I am for what the Lord has done for us poor Indians. While I have been listening to these my brethren speak, it makes me think of the time when a great many of my brethren used to

worship at Pagan feast, when the conjurers were speaking, the rattle making a noise and the drum. I was afraid they would hurt me with their medicine ; and when the whiskey began to work, and they began to fight with their knives, I ran away and was afraid. Now all this is done away. I feel happy amongst my brethren ; there is no fear in love : I do not want to run away from this meeting, but I like to stop and hear what the Lord has done for my brethren ; and I hope the time will soon come when all Pagan feasts will be done away, and love-feasts begin every where."—To this I am sure every Christian will say Amen, and devoutly pray that the time may speedily arrive when the superstitious, the obscene, the cruel, and degrading festivals of Paganism shall be displaced by the pure, the rational, and elevating ordinances of our holy religion. Many are the pleasing indications which are presenting themselves that, with reference to our Indians, this desirable period is rapidly approaching. The Lord is preparing the aborigines of this Province for the reception of the Gospel ; this is evident from the fact that many of them are coming from the interior of the far distant wilderness to our Mission stations to see what effects have been produced by the Gospel upon the temporal and moral condition of their brethren, and are urging us to send them ministers and teachers. Many native teachers are rising up on our Missions, whose minds are illumined by the light of Divine truth, and whose hearts are "warmed," as they say, "with the love of Jesus"—who are most anxious to go forth, in the name of their Divine Master, to preach the Gospel to the perishing heathen. The spirit of missionary enterprise is growing stronger every day amongst our white brethren, and in almost every circuit in the Province they are coming forward nobly to support our cause. During the last two months I have travelled about fifteen hundred miles, and have attended twenty-two missionary-meetings, besides holding several quarterly-meetings—and have been delighted and encouraged by witnessing how deeply our brethren in the ministry, and the officers and members of our Church, are becoming imbued with the missionary spirit. Most of our meetings were crowded with people, and the collections and subscriptions far exceed those of last year, as you will see from the returns already made, and those which will shortly be forwarded for publication. If the truly noble example set by our friends at Belleville should be followed by

the Societies generally, we shall soon be able to extend our missionary operations to the shores of Hudson's Bay, and communicate the light of life to thousands who are now wandering in darkness, knowing not whither they go. Let us praise God for those tokens of His approbation with which He continues to favor us; still in His name let us lift up our banner: then shall "they who dwell in the wilderness bow before Him, and His enemies shall lick the dust."

Believe me, dear brother, yours affectionately,

J. STINSON.

The last glimpse we get of him before the Conference of 1836, is an announcement, that the "District Meeting of the preachers stationed on Missions would be held in Toronto, on the 30th of May," (1836) "to commence at 9 o'clock, a.m."

147. Next to Mr. Stinson in importance in this department of the work, was the Rev. W. Case. His special appointment was the Credit, but the following will show that he gave some attention to the general work besides:—

DEAR BROTHER,—Will you do me the favor to announce the following appointments, viz.,

February,	7,	Rice Lake, Sunday, 11 a.m.
...	9,	Colborne, Tuesday, 7 p.m.
...	10,	Belleville, Wednesday, 7 p.m.
...	11,	Grape Island, Thursday, 7 p.m.
...	14,	Waterloo, Sabbath, 11 a.m.
...	16,	Elizabethtown, Tuesday, 7 p.m.
...	17,	Keeler's Chapel, Wednesday, 7 p.m.
...	18,	Wolford, Thursday, 7 p.m.
...	19,	Wood's Settlement, Friday, 7 p.m.
...	21,	Augusta Chapel, Sunday, 11 a.m.
...	21,	Prescott, Sunday, 6 p.m.
...	23,	Brockville, Tuesday, 7 p.m.

W. CASE.

148. Before the above dates, he had suffered domestic affliction in the loss of his only child by his second marriage,—that is to say, to Miss Eliza Barns; and ministerial anxiety relative to some of the fruits of his ministerial labor. The former is referred to in the following notice :—

At the Credit Mission, on Sabbath, the 5th inst., Caroline Hetty, daughter of the Rev. Wm. Case, aged 11 months, wanting 8 days. The case was a bowel complaint, under which she suffered severely for three months past. Her remains were this day deposited in the mission burial ground, the solemn service being performed by Rev. P. Jones. During the exercises the following hymn, from the Chippeway hymn-book, was sung by the Indian children of the mission-school :

See the kind shepherd, Jesus, stands,
With all engaging charms ;
Hark, how he calls, the tender lambs,
And folds them in his arms !

"Permit them to approach," he cries,
"Nor scorn their humble name ;
It was to bless such souls as these,
The Lord of Angels came."

He'll lead us to the heavenly streams,
Where living waters flow ;
And guide us to the fruitful fields,
Where trees of knowledge grow.

The feeblest lamb amidst the flock,
Shall be the shepherd's care ;
While folded in the Saviour's arms,
'Tis safe from every snare.

Credit Mission, 5th Sept. 1835.

149. Both joy and solicitude are expressed in the following letter to the Rev. James Evans, Missionary at St. Clair. It is dated

CREDIT, January, 20th, 1836.

DEAR BROTHER,—We are all rejoiced to hear of the blessed and glorious work of grace, which has brought into the fold of Christ a whole people; and we thank God that he has made you and your colleagues the happy instruments of this wonderful change. Now to preserve and forward it to perfection will require equal care and wisdom. May the Lord be your wisdom and guide in this also! Thomas McGee—[who it appears had been up assisting Mr. Evans, but who was then on a visit to his own tribe at the Credit]—appears in fine spirits; and we are glad to find he is contented and feels interested in the furtherance of the work. We were hoping you would be down this winter. Come if convenient, and call on us and give us a rousing sermon. Mrs. Case joins in kind respects to Sister Evans. May God preserve you and yours! I have mentioned to Brother Stinson Brother Wright's plan to have another Mission at Beldoon with a native assistant for the instruction of the Indians of Par—— [destroyed] tribe, and think this will be done. Your plan on this subject would be important. Please write Brother Stinson, and state withal what time the Mission should commence, and every other matter connected with it. We had provided for this school here with a view to Henry Steinhaur's going to your assistance, but by Thomas we learn that you have a teacher in the school, and a good one. By Thomas we send you some books—wish we could send you —— [torn out] hymns. A strange and portentious mystery is about this matter—we were hoping for another edition before this Can you do anything in this work? Do try! I think you may succeed. What corrections can be made in the present Indian hymns? I hope you will make a trial.

Yours, affectionately,

WM. CASE.

January 21st.

Your letter of December 30th, is this minute received—[rapid transition, from Sarnia to Credit in twenty-one days!]—and as Thomas is about to leave immediately, I can only break the seal of this, and add that Thomas cannot take the books. I hand him a hymn-book; we have but two left. Thank you for your letter. We are glad of your prosperity, etc.

To the above succeeds a confidential disclosure of anxieties about the suspected defection from Methodism, of a leading influence among the Indians, and of wide-spread dissatisfaction among the native members; neither of which, happily, in the issue, were realized.

150. We have seen he accompanied Rev. Mr. Lord to the General Conference. The following was his address :—

REV. WILLIAM CASE'S ADDRESS.

Brother Case was then introduced, as one of the delegates from the Wesleyan Methodist Conference in Canada. He remarked that it afforded him much pleasure to meet, on this occasion, with ministers who had taken so deep and early an interest in the religious improvement of the people of Canada. The Methodists were the first and constant friends of religion and of missions in that country, and their labors had been crowned with abundant success. There was one circumstance in this meeting which awakened in his mind sentiments of pleasing wonder and delight. About thirty years since, he commenced his labors in the New York Conference. New York was then about the centre of the connection in America, embracing seven Conferences. Now, the delegates of twenty-two Conferences were assembled in a large and wealthy city on the Ohio, a thousand miles interior on the Continent, and a thousand miles further west would scarcely reach to the extremity of their labors.

From the first introduction of the gospel into Canada, in about 1790, the work of religion had continued to prevail with little interruption to the present time. There are in Society about 16,000. The number of preachers, 85. Sir, there was occasion to regret that the spirit of discontent, which was abroad in the political world, and which had agitated even the Churches, had been felt in Canada. Dissensions have been created by which the peace of religious societies have been interrupted, and divisions to some extent effected. We have, however, to rejoice that very little evil is now felt, except in a few Societies. Our ranks have been more than filled by very considerable additions during the past year. In the bounds of one district, where most of these dissensions have prevailed, it has been a year of great prosperity.

Sir, our Indian Missions, too, continue to prosper. Since the year 1824, nine tribes have been converted. To this number another tribe, residing on the St. Clair, has been added during the past year. We have now in Society more than 1,000 praying native Christians, who were a few years ago so many drunken Pagans. The confidence is now general with our Society, and the friends of missions among us, that the gospel will prevail in every tribe where the faithful missionary may be sent. Not a single failure has occurred. Every tribe to whom our missionaries have come, have yielded to the truths of the gospel. He concluded by presenting the Christian salutations of his brethren in Canada to this Conference, and assured them that many prayers were offered by his brethren for Divine wisdom to guide their deliberations.

151. Peter Jones during this year (1835–36) resided at the Credit; and, although we get varied glimpses of him, in one way and another, made but three entries in his journal during the whole Conference year. Just about this time, we suspect, he was not very well satisfied in mind; and, perhaps, somewhat discouraged about keeping his usual memoranda. The dates under which he writes are July 20th and 23rd, and August 19th, 1835. Those entries give an account of a journey to Coldwater Mission, where he stopped a few weeks. In this tour he mentions having had a spirited controversy with a Catholic Priest. They parted, however, in good friendship, without converting one another. We shall see how, in about a year from this time, he was induced to resume his journal at the solicitation of his excellent wife.

152. The Rev. Jonathan Scott was removed from Grape Island to Lake Simcoe and Coldwater. We have nothing from his ready pen, but we know that he was zealously at work, as was his wont. He had not yet commenced those letters on public questions, which afterwards brought him into notice as a writer of no mean calabre. Rev. Gilbert

Miller was in charge of Rice and Mud Lake Missions, and faithful as usual.

153. The Rev. S. Waldron and assistant reported so often from Muncey Town and Delaware, that it is difficult to make a selection. We give two communications from Mr. W., one early in the year, and the other near its close :—

Extract of a letter from Rev. S. WALDRON, *dated Muncey Town Miss' 'louse, December* 13*th*, 1835.

I am happy to say that the Lord is pleased to favor us with some prosperity. Last night about twenty penitents came forward to be prayed for, and some of them found peace through believing. Between forty and fifty have been baptized on this Mission since Conference. But we are not without our difficulties, chiefly in consequence of the streams of *fire-waters* constantly pouring in upon us. You must know that we have in this vicinity some *there-is-no-devil Christians*, who labor to persuade the Indians that there is an easier way to heaven than the one to which we direct them. They have advised the poor creatures to procure a large supply of whiskey before the new act goes into force. This is one of the traits of Universalism ! "The tree is known by its fruits."

Generally speaking our members are faithful, although we have expelled two, and dropped some who were on trial. The Mission family is in good health, and we are contented, and therefore happy, in the midst of half a thousand Indians.

March 16*th*, 1836.

God still owns His cause at this station. Last Sabbath we had our faith increased in seeing seven more Pagans submit and bow to the sceptre of Christ our King, and we cheerfully dedicated them to God in Christian baptism. We wish to say, through the *Guardian*, that the goods collected on the Matilda Circuit in 1833, are, by the advice of Brother Stinson, laid out towards furnishing the Mission House at this station. The yarn contributed for the purpose of teaching the Indian girls to knit, is now faithfully applied, and while I am writing, Mrs. Waldron is engaged in the pleasing task. She has now a class of eight, who make good pro-

ficiency in this useful branch of female education. I am of opinion our kind friends would feel "it is more blessed to give than to receive," could they but step in and see these Indian girls applying their fingers to the needle, either knitting or sewing, "clothed" (clean,) "and in their right mind," alternately singing and conversing. These young disciples are not only improving in the use of the needle, but, by attending at the Mission House, an opportunity is afforded to teach them, both by precept and example, many useful lessons in the various branches of housekeeping &c., &c. The Indian Agent, Col. Clench, appears very anxious that the Indians should improve their present opportunities of becoming sober, industrious, and religious; but the fire-water, under the name of wine, scorches many a good resolution and promise of reformation; and it seems in vain to expostulate with these white heathens to give over the murderous practice of giving the Indians intoxicating drink, for they boast of what they can and will do, the law to the contrary notwithstanding. At the same time they labor to avoid the moral responsibility by an application of their deistical principles, and argue that the Indian and the toad are as happy in their state, as the white man and the bird are in theirs! So true it is, though "light is come into the world, men love darkness rather than light, their deeds being evil."

Our Station is now provided with a set of blacksmith's and carpenter's tools, and we wish to apply, through the *Guardian*, for men who can and WILL teach the Indians how to use them. A blacksmith is wanted immediately; none need to apply who cannot bring a certificate from his minister, certifying his moral and religious character, and also his skill as a mechanic; if by letter, (post-paid) to the minister at this station, Delaware post-office, which will be laid before the Indian Council, and if approved, an answer will be immediately returned. The salary proposed is $300 per annum. I should add that we have a good stock of iron and steel on the spot.

Yours, respectfully, S. WALDRON.

154. A native laborer spent some time at Munceytown and Saugeen Missions. The following report from him will give some insight into the state of both, and serve as a transition from one to the other:—

For the Christian Guardian.

Extract of a letter from DAVID SAWYER, *(native laborer,) dated Munceytown, August 21st,* 1835.

MR. EDITOR,—The good work is going on since the last camp-meeting in this place. We have baptized between twenty and thirty since our arrival, and some are waiting for the coming of Messrs. Lord and Stinson, when they purpose receiving Christian baptism by their hands, if, after examination, they judge them proper subjects. Our meetings are lively, our congregations large, —our Sunday-school is very promising, and our day-school encouraging. Our principal labors are in Upper and Lower Muncey. We have had three deaths of late: Two were remarkable, their contrast was so great. The persons were Highflyer and Necaunahby. The former being tempted by the rum-seller, drank to that degree that the alcoholic principle extinguished the vital spark. The scene was appalling, beyond the power of language to describe. I am told his seducer is a believer that all will be saved. Does he believe that he sent this man's soul to heaven in the midst of his days? The latter is among some of the first ripe fruits of the humble missionary's labors. His complaint was consumption, to which they are alarmingly subject. We visited him during the days of his rapid decline. It was truly affecting to see him lift his emaciated hands towards heaven, and pour out his soul to his Heavenly Father in strains of eloquence sufficient to convince us at least that the Spirit helped his infirmities. His prayers rose on the wings of faith: the precious name of Jesus faltered on his tongue to the last, while the big tears rolled down his face; and even when his eyes had ceased to weep, a little before he died, he told the people who were present, "I am very poor; yes, I am very sick; but I shall be very rich in heaven when I get home; I am very happy." He would say sometimes, "O Jesus! O Jesus!" Just a short time before he died, he gave a little exhortation to those present. "Now, my brothers and sisters," he said, "I am going to leave you very soon. The angels told me that I must come in about an hour: I see the angels around me waiting in that house." And he would tell his brethren, "The angels are talking to me." Being asked what the angels said, he replied, "Don't you hear?—they say to me that I shall see my child in Ishpeming" (heaven.) Again he said, "Give me your hands. I shake hands with you all, my brothers and sisters, for I am going to leave you soon: you

must be faithful." He also told them, "Be silent, for I am waiting my departure." Having said this, he gently fell asleep in Jesus' arms, without a sigh or a groan, to wake again at the last trump; "for the trumpet shall sound, and the dead shall be raised." Then Highflyer and the rum-seller must meet, as well as the missionary and Necaunahby. This meeting I shall not attempt to describe.

I shall now say a little about Saugeen Mission. Our Christian brethren at Sahyez are generally faithful to the Lord—mostly all of them. Meetings are lively, and the work of God is going on among them. There are some Pagans yet at Saugeen; they will not hear the Gospel of Christ. Many times we go and try to persuade them to turn to the Lord; but "Whiskey is best," they say. "No," we say, "whiskey will take you down to ko-tah-ge-se-wening" (or torment.) Just a little before I left Saugeen, the Pagans were becoming naturalized, and they are now waiting to be baptized. I hope they will be converted to Him in whom there is no guile. This is all.

Yours, unworthy, &c., &c., DAVID SAWYER.

155. The Saugeen Mission was connected with the Goderich (white) Mission; and Thomas Hurlburt, whose name now first appears in the Minutes, was appointed to the special charge of it. A letter written some years ago by Mr. Hurlburt, and addressed to the author, reflects some light on this period, and the manner of his introduction to the Conference:—"In 1835 I attended a camp-meeting at Muncey—Peter Jones and Dr. Stinson were there. I preached in Indian, and P. Jones told Dr. S. that I would do better without an interpreter than with one: so from that time I was left alone. Dr. Stinson urged me to attend the Conference. I pleaded off, but finally yielded—borrowed and Indian nag and rode to Hamilton. Douse, Scott, Slight and some others, stood up in a row to be examined in their first year's course. Dr. Stinson said to me, 'Brother Hurlburt, stand up there.' I did not know what it was for, having never heard of the

course fo study; but I was squeezed through. I had never been recommended for reception on trial; and had no intention of joining the Conference if I could avoid it, but was ordained at that time. I was three years at Saugeen." The one of which we write was the second. The cause among the whites on the Goderich part of the Mission received a shock, not by an act of wickedness, but of folly.

156. The St. Clair Mission was now in the midst of its early prosperity, under the efficient labors of the truly missionary-spirited James Evans. He has left papers enough, both in print and MS., to make a sizable volume, relating to that Mission alone. They comprise a private journal—translations—Indian vocabularies—letters of the most affectionate and playful kind to his family when absent—letters from others, bearing on the work of Indian preaching and translations—and published reports for the *Guardian*. We must try and find room for some selections from the last:—

To the Editor of the Christian Guardian.

St. Clair Mission, August, 1835.

Mr. Editor,—I forward you the following, doubting not but it will be read with interest by the friends of the *Guardian*, and excite a spirit of missionary enterprise in the hearts of many who love the scattered tribes, and long for their salvation.

Yours, as ever, James Evans.

OOZHUSHKAH.

Oozhushkah, a native Indian of the Chippeway tribe, now resides at Mackinaw. He was once one of the lowest and most abandoned of that profligate class of Indians, who have measurably forsaken their native wilds, and linger about the settlements of the whites. His stature is small, his frame worn down with age, and debilitated by former dissipation, presents a strange ghastliness of appearance, which strikes the beholder with involuntary awe; and

to a superstitious mind almost excites the belief that Oozhushkah is a deserter from the land of departed spirits. But, however fearful and suspicious the character of Oozhushkah may have once been, those acquainted with his present character do not now fear him; for his spirit formerly wild and untameable, is at present the home of gentleness and meekness; once dark and intriguing, is now honest and guileless. It is his former character that has imprinted upon him his fearful physiognomy, for the spirit of Christianity has touched his heart and subdued his native ferocity, and instead of joining his companions in the brutal and destroying revels of drunkenness, his chief delight is in offering up his hearty orisons to the God of his salvation.

It is well known to those familiar with Indian history, that they have among them a certain class of persons, called prophets or conjurers, who profess to foretell future events by a direct conference with the Great Spirit. These are supposed to possess a decided superiority over other men, having a guardian deity acquainted at all times with their danger, ready and able to communicate to them a knowledge of it, and to deliver them from it. In consequence of this prevalent opinion, those who have been at any time most celebrated among the Indians, and who have gained a proud pre-eminence over their people either in the character of statesmen or warriors, have always assumed the reputation of prophets; and even at this day the young men of the northern tribes cannot be induced to follow any leader in war, unless he is supposed to have more or less communication with the Great Spirit. Some of these professed prophets are the most abandoned of the Indians, and while they are hated for their vices, are viewed with fear and dread, for the unconquerable power they are supposed to possess. Such was once Oozhushkah. His name stood unrivalled as a prophet, and he was considered invincible as a warrior. If he treated the proudest of the unbending savages with indignity and disdain, they feared to retaliate; for death in strange and unheard of shapes, sometimes by slow, and sometimes by rapid poison, seized the enemies of Oozhushkah. His eye seemed never to slumber, and every art to ensnare or surprise him failed. In short, he appeared as secure as he was terrible. A strange mysteriousness enveloped him, and tradition says, that, though he was one of the smallest and most meagre of the Indians, he was once weighed by a trader, and, to the astonishment of all, weighed upwards of three hundred pounds.

Oozhushkah had, for a number of the last years, hung about the trading house of Mackinaw, and was well known as one of the most abandoned and drunken of his race. The missionaries, stationed at that post, had often faithfully tried to instruct him in the knowledge of that God who made, preserved, and redeemed him. But Oozhushkah had always responded to their instructions with the most supercilious contempt, and their lessons were apparently "pearls cast before swine." But they were not lost. They were securely lodged in the retentive memory of Oozhushkah. He narrated them to his wife, who was as drunken as himself; but when sober, these lessons formed a fruitful theme of conversation. Again and again they were repeated at evening in his tent, and opposed with all the virulence which the natural heart is wont to raise up against truth intended to correct, control, and reform it. But it appears Heaven did not leave them to their desperation.

In the winter, as usual, Oozhushkah chose his hunting ground, some forty or fifty miles from Mackinaw: here, with no human companion but his aged squaw, he pitched his lonely tent, deep in the recesses of the forest. Here, the inebriating draught, the drunken Indian's god, was beyond their reach: they had time for reflection and for converse.

They had not long occupied their lonely quarters, when Mekagase, the squaw, was taken violently ill. Oozhushkah's conjuring songs and Indian medicines could not cure her. From day to day she grew only worse. Neither she nor Oozhushkah expected her recovery: but during this illness Mekagase retained her senses. The truth of heaven which she had heard, dwelt upon her mind—her own understanding told her she was a wretch, a sinner; that she had all her lifetime persisted in doing knowingly and wilfully wrong. Death stared her in the face, and, like other wicked mortals, she was afraid to die. Her conscience, corroborating what she had learned from the missionaries, convinced her that she was unprepared for death, and that, as a consequence of her wickedness here, she might expect misery hereafter. She was afraid to meet the Great Spirit against whose laws she had offended. Mekagase trembling on the threshold of eternity saw no remedy—she humbled herself, prayed to the Great Spirit in compassion to forgive her, to blot out her sins and receive her departing spirit.

Suddenly, the fears of Mekagase were taken away—joy filled her

heart, and she felt indescribably more happy than when in youth she had joined the Indian dance around the evening fires of her tribe. In short, if her own simple description of her feelings may be relied on, she experienced what the Apostle designates—"joy unspeakable and full of glory." From that hour Mekagase's disease abated and her recovery commenced. She felt that she was a new creature, and, unlike too many enlightened Christians, she did not reason herself out of the faith, but, taking the simple testimony of the Spirit bearing witness with her own, spoke of her hopes and her joys to Oozhushkah, with ecstacy and confidence; she warned him of his folly, his wickedness and his danger, with so strong convincing testimony, that the heart of Oozhushkah was moved. He prayed to the Great Spirit, and the work of grace was deepened. The radiance of divine truth beamed on his benighted understanding, and melted his hardened heart, and in ten days from his wife's singular conversion, Oozhushkah could heartily join with her in offering their morning and evening orisons to the Great Spirit in praise of redeeming grace.

When the hunting season was over they returned to Mackinaw, where they lost no time in making known to their Christian acquaintances the change wrought in their feelings; and from that day to this, they have tested both the verity of their conversion, and the salutary influence of gospel truth, by "well ordered lives and godly conversation." They have abandoned the intoxicating liquor, live peaceably with each other, and the once malignant Oozhushkah is now harmless as a lamb; and dark, mysterious, and suspicious, as his character was formerly, no one acquainted with him at present doubts, or can doubt of his conversion.

For the Christian Guardian.

AN INDIAN CAMP-MEETING.

Mr. Editor,—Had I not been fearful lest I might anticipate our worthy President, or the General Superintendent of Missions, this article would have appeared much earlier; it will, however, still be new, and I trust not altogether uninteresting to the friends of missions.

I shall venture, notwithstanding many are acquainted with the previous arrangements consequent on a camp-meeting, to be rather

explicit, as others will, doubtless, peruse this article who are unacquainted with meetings of this nature, and will be gratified by receiving a little information respecting the necessary preparations for a meeting in the woods.

The spot selected by the Indian Chiefs and myself for the purpose was on the bank of the St. Clair River, having a gentle declination toward the water, and admirably adapted by Nature's God to seat a congregation in such a manner as to give to all the best possible opportunity of seeing and hearing in the open air. The Indians were much elated in prospect of this meeting; some of whom, having first tasted the joys of salvation at a similar one at Muncey Town, and being instructed from holy writ that God is every where present, confided in Him for his promised presence on the St. Clair; while several, who had never enjoyed such a privilege, were anxious to taste those blessings of which their converted friends often spoke with ecstacy. All readily and perseveringly engaged in clearing the ground, which we found in a state of nature, strewed with the trunks of old trees, which had once reared their stately heads and bid defiance for ages to the howling tempest, but which had at length fallen before the unsparing scythe of time. These were cut in pieces and drawn off the ground. The underbrush or small trees were also cut down, and formed into a sort of hedge or fence; while the large trees were left in all their majestic grandeur, towering over our heads, forcibly reminding us, while sheltered by their luxuriant foliage, of the promise of Him whom we were met to adore, "The sun shall not smite thee by day, nor the moon by night."

The pulpit, or preacher's stand, was erected near the centre of the ground. This was formed by driving large poles of about twelve or fifteen feet in length into the ground, and laying upon them other poles of sufficient strength to support the floor and roof.

The preacher's stand was about twelve feet square, with a partition running through the centre: the front occupied by day as a pulpit, where the speaker declared the word of life, while the other preachers sat behind him on a seat prepared for this purpose. The rear of the stand was occupied by night as a bed-room. The seats for the accommodation of the congregation were constructed by splitting large trees into halves or quarters, according to their size, and placing these pieces in front of the pulpit, raised to a con-

venient height by laying logs beneath them. Of these we prepared sufficient to seat about one thousand persons, which, although rough in appearance, answered the desired purpose, and were occupied with much profit during the exercises of the meeting.

A tent, for the accommodation of the preachers, and such strangers as might attend who could not bring tents for themselves, was prepared of boards; and we were kindly furnished, by the commanding officer at Fort Gratiot, on the American side of the River, with a canvass tent and fly, which proved an excellent shelter, and accommodated the females, who occupied it as a sleeping-room.

The Indians' tents were made of forked poles driven into the ground, and others laid across, supporting a roof formed of bark, which had been previously peeled off the bass wood and black ash trees, in sheets of about eight feet in length, and four or five in breadth. Small stakes were driven around, and interwoven with small branches, the leaves of which formed an excellent wall, and excluded all observation from without. Some of these tents were twenty feet in length, and ten or twelve in breadth; bark was laid on the ground as a floor. In front of each tent two forked poles were driven into the ground, and a pole laid across, to which hooks made of small branches were suspended, on which kettles were hung for the purpose of preparing the victuals, as all the provisions were cooked on the ground in the intervals of the religious exercises.

The day of commencement having arrived, we assembled on the ground, and the services of the meeting were opened with a lively and profitable prayer-meeting in the tent belonging to the head Chief, Wawanosh. The grace of supplication was poured out upon our brethren, and many ardent petitions ascended the hill of Zion for a profitable meeting. Nor were they in vain: the Lord graciously visited us with salvation, and the place became glorious by reason of His presence.

Brother Brockway (from the Ohio Conference) and myself preached on Thursday, and several times we engaged in prayer-meetings. On Friday we had preaching twice; and just at the close of the second sermon, our brethren, the President of the Conference and General Superintendent of Missions, together with two of the members of our Society from Montreal, cheered us by entering the encampment,—and spent with us the remainder of the season of worship in the grove.

Many of the Christian Indians from the Muncey village on the River Thames, and some from the Credit Mission, this day joined us; and several Pagans also were within the encampment. The preaching was pointed and spiritual, and attended by the Divine unction. The Gospel plan of salvation was clearly set before these sons of the forest in all its enchanting beauty, and the two-edged sword of the Lord Jehovah appeared to cut its way to many a heart; the wounded soul fled to the prayer-meeting after each sermon, and there, with strong cries and tears, sought (and not in vain) for the "balm of Gilead;" the good Physician was at hand, and poured in the oil and the wine—healing and cheering: and the sound of joy and gladness resounded throughout the leafy temple.

On Sunday evening, as a Pagan family were sailing down the river in their canoe, their attention was drawn to the place of worship by hearing the voices of Indians, and seeing the ground lighted by the fires which were kindled on stages covered with earth, erected for the purpose. They supposed that it was some Indian Pagan feast, and were desirous to "join in the fun," as they expressed themselves, expecting that, as is usual, a plentiful supply of *shkootawahboo*, or fire-water, had been provided, and indulging a hope that they would be enabled to have a pleasing drunken frolic. They landed, and walked around the ground a few minutes; and discovering that the Indians were happily engaged in singing in different parts of the ground, looked on with astonishment, and curiosity was awakened to enquire "what these things meant?" They brought up their cloth tent, and erected it near the gate leading to the river, at some distance from the other camps. Here they sat in surprise to see all the people sober. Having come from the south shores of Lake Huron, they had never heard the word of life; and when the horn sounded from the preacher's stand, they gathered with the people and took their seats in the congregation. Here they, for the first time, heard the name of Jesus. The Gospel proved the power of God; their darkened minds were brought to see the exceeding sinfulness of sin: and while their souls groaned under the burden thereof, they were pointed to the Lamb of God. They sought his face during the prayer-meeting, which continued through the night; and before the morning broke forth to dispel its gloom, their guilt and darkness fled away before the Sun of Righteousness, and the man and his wife were made to rejoice in God their Saviour.

The two first days were very favorable. The weather was fine, although the nights were rather cool. After this we were drenched in rain by one of the heaviest showers I have experienced in this part of the country; and although I had endeavored to use every precaution to make our tents water proof, such was the impetuosity of the torrent, that it poured in streams through the roofs during the night. The preachers' tent, I had flattered myself, would prove a safe retreat for my brethren in the ministry, but on lighting a candle as the shower abated, and repairing thither, I found they were all "in a woeful plight." Brother Lord was screwed up into a corner, snugly wrapped in a wet blanket, while his bed and pillows gave full proof that he was on board a leaky vessel. Our brethren, Lunn and Fisher, from Montreal, had partaken largely of the cooling shower, and their appearance forcibly reminded me of a device I have somewhere seen, of "Patience on a monument, smiling at grief,'" when I saw them seated with their garments saturated with water, proving the contrast between a rainy camp-meeting in the woods, and the snug retreat of a citizen in his comfortable mansion in Montreal. The General Superintendent of Missions, Bro. Stinson, appeared determined to brave it out; for he lay, amidst the roaring of thunder and the pouring of the water, rolled in the blankets, of which he appeared to have collected his full share, and seemed to be muttering in his woolly retreat, "Blow, winds, and crack your cheeks." On overhauling his blankets to discover his true situation, he observed he was wet but warm, and lay still, as though resolved to make the best of it. The morning exhibited an amusing scene. One might be seen hunting for dry linen, another drying his shirt, with a blanket thrown around his shoulders,—sheets, blankets, &c., were spread on the bushes, and the most unequivocal testimony was given that our tents had been any thing but water tight. As I have heard no complaints from our brethren, I humbly trust they experienced no indisposition from this their camp-meeting excursion; and happy should I be to meet them again on the same spot, even under the same circumstances.

The following evening presenting threatening indications of another shower, and our brethren not having entirely divested themselves of those symptoms of hydrophobia which succeeded the last night's ducking, thankfully accepted of an offer made by an American friend—crossed the river, and spent the night, no doubt,

much more comfortably than they could possibly have done amongst our wet sheets and blankets.

Thirty-nine tents were erected on the ground, two by our brethren from Baldoon, on the Thames Circuit, and two from the American side of the St. Clair; the remainder were occupied by Indians. About two hundred and fifty Indians were present, not one of whom left the ground without tasting that the Lord was gracious. A man and his wife ventured to visit the spot, who lived some miles down the river. This Pagan Indian had sent a message to us only a week or two previously to the meeting, saying, "I will surely kill you both as soon as I meet with you," meaning the missionary and the interpreter; but here the love of God was shed abroad in his heart, and he exclaimed, "How great a fool I was to talk of killing you, but I did not know that this religion was so good; I now love you, and will try to listen to your words as long as I live."

On Sunday the holy sacrament was administered, and a profitable service it was—a time not to be forgotten. Twenty-two were dedicated to God in the ordinance of baptism, of whom I may add, "they were all faithful." No case of backsliding has occurred as yet in this Mission. One hundred and forty-three adults, with their children, have been baptized since last December, and I expect to administer the ordinance to about fifteen next Sunday, God willing. I have lately divided the converts into four classes, and appointed leaders from amongst the first who embraced the truth. They appear to do well, watch faithfully over their various charges, and promise to be useful men in the vineyard of the Lord.

Our camp-meeting closed as usual, by walking in procession around the ground, and shaking each other by the hand as a token of Christian friendship. This is effected by the preachers taking their stand as the procession walks around; and as each person passes, he shakes hands, and falls into the line next to the last person standing, so that when the last one in the procession comes, all on the ground have given each other the parting hand. And a solemn time for reflection it is; many part here to meet no more until they assemble before the judgment seat of Christ; and many are ready to say, having found true happiness during the services,

"My willing soul would stay
In such a place as this;
And sit and sing herself away
To everlasting bliss."

J.E.

The following, although it is a little after date, refers to this year, during which there were one hundred souls gathered in at St. Clair:—

From the New York Christian Advocate and Journal.

ST. CLAIR MISSION, June 27th, 1837.

From a desire to aid in the extension of the Redeemer's kingdom, I venture to give you a little information. Being stationed by the Canada Conference at the St. Clair, I have not considered it beyond the sphere of my labors to visit occasionally the Pagan Indians on the American side of the St. Clair River and Lake Huron; and I would state to the glory of God, and for the encouragement of His people, that many appear disposed to embrace Christianity.

One opening I desire, through you, to make known to the Committee of the Missionary Society of the M. E. Church, viz., at Sahgeenong—on the map Sagenah—a large bay on Lake Huron.

Three of the tribe of Indians known by the name of Sahgeenong Indians have embraced the truth at St. Clair, and remain with us at present, but would gladly return should their people become Christians.

I have just returned from visiting the Indians assembled at Malden, U. C., where we found about one thousand. We spoke to many of them, but the ones I have alluded to, I consider as specially worthy of notice.

I called on the head Chief, at his tent, and explained to him our intention in coming to Malden, viz., to tell them of the Christian religion. He immediately summoned the other Chiefs, and after counciling less than five minutes they came together in the centre of the encampment and told us they would hear us. The young men and women stood around while we informed them of the spread of Christianity among the Indians—the improvements made among them—the benefits of schools to their children—and preached unto them Jesus; after which the Chief arose and spake as follows:—"I with the Chiefs seated around me are very glad to hear that our Indian people are becoming better men. We acknowledge that we are very poor, and that the prospects of our children are cut off by the whites settling on our hunting grounds, and we know they must know more than their fathers, would they live by-and-by. We have never before heard these words, and perhaps we may

never hear them again ; but we thank you very sincerely for the trouble you have taken in coming to tell us this time. We cannot comprehend the words you speak, because we know so little about these things, but we think your words are very good, and we should be glad to hear them again. Perhaps the next time we may understand them better." The Chiefs then came forward and shook us by the hand, thanking us for the "good words," as they expressed it.

I told them that I would, if practicable, see them in company with some of our Christian Indians this fall ; and knowing the desire which animates the Church in your country to send the Pagans the word of life, I ventured to say, "I think you will have a missionary and school-teacher before a great while."

I give you herein a statement of facts, which, if worthy of notice, will be taken into consideration. I most cheerfully and gratefully acknowledge that we, in our missionary efforts, have received much aid, in a pecuniary point of view, from our American brethren, and, doubtless, much Divine influence in answer to their fervent and faithful petitions at the throne of grace ; and could I in return, in any measure, aid in carrying into operation any plans, by the Committee adopted, for benefiting these Indians, by establishing a mission or school, I should most gladly embrace an opportunity of so doing, so far as consistent with my appointed duties—at all times rejoicing that "Methodism is one all over the world."

A good missionary and interpreter, ready to endure hardship, and persevere under seeming impossibilities, would, I have no doubt, break up the ground, sow seed, and reap a harvest, even in this hitherto barren waste. May the Lord direct !

Since last December we have received 79 into the Christian community by baptism, and some now wait the administration of this ordinance. These are the first fruits of St. Clair. May the God of missions extend His kingdom from the volcanic point to the frozen regions, and in the full breadth of the land, until not a smoky wigwam shall want the word of life, nor a Pagan's heart want the bread of heaven. If all pray thus, and all do something, soon will the wilderness bud and blossom as a rose, and this thirsty land become pools of water.

I am, dear brother, yours in the Gospel of Christ,

JAMES EVANS.

157. The few Wyandotts at Amherstburg were under the care of Rev. B. Slight, who had a white charge as well. The place has come into view in Mr. J. Evans' last communication. Mr. Slight, whose tastes were literary, furnished a number of profitable and readable articles for the *Guardian*, on a variety of subjects, during this year. Mr. Douse displayed his usual energy in the Grand River Mission, combined as it was with the Brantford Circuit. Mr. Gladwin was very useful on the Isle of Tanti.

158. John Sunday received his first pastoral charge this year, in being appointed to the care of his own tribe at Grape Island. There was little room for increase, and there was no diminution of numbers. Our Indian evangelist still travelled much abroad. The following, besides giving us a specimen of an Indian's preaching, brings to view another worthy laborer :—

To the Editor of the Christian Guardian.

DEAR SIR,—I have just received your paper of the 29th ult. ; and though I had not intended, at present, to trouble you with a communication, it is so full of what is calculated to provoke to good works—I mean accounts of missionary success, intended missionary services, and expressions of missionary zeal—that I cannot let my pen lie on the stand, but take it again to add my mite of matter, alike missionary. It is the substance of a discourse delivered to the Indians of Grape Island, by Brother Sunday, during my residence there. I might say another provoking circumstance in your paper is, the increased number of correspondents ; and some, persons who have not before come forward in this way. This is as it should be. At present our Conference in Canada does not publish a magazine, so that the paper has to be one, as well as a gazette. Considering it in this light, no pains ought to be spared to prove, as well as say, that it is "devoted to religion, morality, literature, science," &c. It has long been read as the most excellent and useful of our Canadian papers, and will, I doubt not, by an increase of ministerial and lay correspondence, command a

greater number of readers,—readers satisfied, pleased and benefited. I send the discourse—a copy of the manuscript written by our Indian Brother, with the exception of some alterations in the orthography, and the addition of the punctuation. Of course I know what the discourse is ; but there is no finished introduction of so many lines or periods. He has not given us an opportunity of saying, "I am lost in your arrangements." He never studied *Claude*. And yet there is something much to admire. There is pretty correct statement, truth of doctrine, beautiful quotation, natural history, apt illustration, pungent practical remark, welcome missionary intelligence : yea, it is, for the most part, a missionary sermon ; and, I was going to say, it is a pity it should have been preached without a collection. Had his knowledge of English been any thing like perfect, his manuscript would have been more worthy of being copied and read. We know, however, what his oral discourses are—at least in their effect. We have been present where hundreds have been hearers ; silence has reigned—eyes have been fixed—hearts have beat—mental iron has melted—prayer has ascended—God has come down.

"I would express him, simple, grave, sincere
And natural in gesture ; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too ——."

Could they be asked, the tribes of many a wood and many a shore would answer, "Sunday's talk has done us good." I hope his health will soon be restored to him, that to them he may go and talk again.

I am, yours affectionately,

Lake Simcoe, August 3rd, 1835. J. Scott.

THE SUBSTANCE OF A DISCOURSE BY JOHN SUNDAY, NATIVE MISSIONARY.

Brother Scott he want me that I shall write a little about my sermon last Sabbath. My text is from the Epistle of Paul, Ephesians, in the 5th chapter and 14 the verse. St. Paul says in his epistle, "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

My dear brother : I do not know or plainly understand about sleeping, but I will tell you what I have saying to my Indian brethren. I suppose Paul means this,—who know nothing about religion of Jesus Christ—who do not care to pray to God—who do not care to live to God—who do not want to hear the word of God. I suppose in that time, all mankind they were all asleep in their sins—know nothing about Saviour—know nothing about salvation of their souls : so St. Paul he called them dead men. When a man sleeps in the night he does nothing, nor useful, nor thinking ; he makes nothing ; he is like dead man And not only that, I will tell you other things,—Indians worshipping dead gods : that is, I mean, the images. You know images cannot save soul : these are dead in their sins, because they are in darkness. I suppose St. Paul take out from Isaiah, in the 26th chapter, in the 19th verse : "Thy dead men shall live, together with my dead body shall they arise : awake and sing, ye that dwell in dust." And in another place in Isaiah, 60th chapter, in the 1st verse and 3rd verse : "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." And "the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Now Isaiah his word is fulfilled. Look to the Gentiles ; how many now get enlightened in their minds ! I suppose great many hundred thousand now enlightened. My text says, "Awake thou that sleepest, arise from the dead, Christ shall give thee light." I suppose St. Paul meaning a light, the Gospel shall arise like the sun. When the sun rises little, and begin light little, so people awake up and begin work : so the Christian people worshipping true God ; no matter where, or in the sea, or on the islands, or in the lakes, or in the woods. Let us think of our America. I suppose about four hundred years ago, no Gospel in America, nothing but wooden gods. And now the sun begin arise here too. Thank God that He sent the Gospel here in the America ! My brethren and sisters, let us think about ten years ago, WE were all asleep in sins ; but the good Lord He had blew with His Gospel in our ears : so we awake up : thank God. My brothers and sisters, let us love Jesus Christ, because He done great deal for us, and He sent us ministers and teachers and books for our children. Sun begin arise here in America : so the Indians now begin awake from the dead. I hope the sun will arise higher and higher every year ; yes, does

some now. Look to the Montreal and Quebec; light begin arise there; 720 people get religion there this winter. Thanks unto the name of Jesus Christ, now the light shine upon them. Not only there; look to the Lake St. Clair Indians; begin awake there too; light shine upon them: now they worshipping true God. And let us think other places, in Asia and Africa, &c. I hope darkness will go still under and under: I hope our WORLD will be a light more and more every year; that is, I mean, the Gospel will go far off in the wilderness. Thank God, what the good white people done here in America. I hope they will send still the Gospel far off in the wood. Thank God what they done here all, that is among the Indians now awaking from sleeping in their sins.

My brothers and sisters, is any of us here—are we sleep yet in sin, not to think about religion of Jesus Christ? Oh! if we are, we are danger to go into hell. We do not know when our death would come upon us. Death will not say to us, Now I come, be ready now. Death will not wait for us. My brothers and sisters, now is the time to be prepared to go into heaven. Let us commence now to seek for religion in our hearts, that we may prepare to meet our God.

And I told my brethren and sisters this,—When any man awake early in the morning, and then before noon he begin want to sleep again; and he sleep by and by: and so with the backslider. But let us try, that we may not sleep again, but work all day long; that is I mean man to be Christian all day to the end of his life. And we must be like bees; they all work in the summer time all day long for their provisions. They know the winter coming in the six months, so they all work for their victuals. If they do not work, they shall surely die; and so with us all, if we do not work for that great provision from heaven for our souls. We must work long as we live. Let us think one thing more: in Proverbs, in 6th chapter, and in the 6th verse, "Go to the ant, thou sluggard, consider her ways, and be wise." They all work in the summer time for making ant hills. If, then, enemies come to them, they will go in the ant hill; so the enemy will not destroy them. And so all good Christians, and watch and pray. When Christian man his enemy come near in his heart, he cry out for help from God. Brothers and sisters, we ought be wiser than they are, because ant they very small. But we are larger than they are, as much as

moose he bigger than man. Devil he watch for us. Brethren and sisters, be wise. Devil he watch for us, just as wolf he try catch deer. We must watch and not sleep. Deer never does sleep; always watch for fear of enemy; deer do not like to be killed. We ought be more careful for our souls, because devil want to destroy our souls. Animal had no soul, but animal wiser than man. But I think man ought to be wiser than animal, because man has soul. Brethren and sisters, let us be wise. If we do not be faithful to serving God, we shall be lost forever and ever. One thing more I want to mention to you; that is, about squirrel. Squirrel do not like to be suff r in the winter time. Squirrel knows winter come by and by; so in the fall, work all the time, get acorns out of the trees, and carry into the hollow logs for winter. And all the good people, they know Jesus Christ come by and by; so Christians they pray every day. As squirrel do carry acorns into the hollow logs, so the good man he want to get great deal religion in his heart, so his soul might be saved. Look to the wild geese; while they feeding, one always watch for fear the enemies will catch them; wild geese do not like to be killed. I think man ought to be wiser than they are. We must watch and pray every day, because devil want to kill our souls every day.

But let us love God's commandments. God can save our souls, if we only trust in Him. God done great deal for us; that is, He give us His only Son Jesus Christ, and he died for us, that our souls might be saved. Brethren and sisters, I hope we shall see Jesus by and by, if we only keep His commandments. This is all I say to you.

JOHN SUNDAY.

Grape Island, April 24th, 1833.

159. The Rev. William Lord, the President of the Conference, in his many activities, has come to view in several of the published reports which we have adopted, and might have been presented in others if we could have made room for them. His labors were truly episcopal, if not apostolic, and the reports of his journeys are truly refreshing at this time, and adapted to be useful to this generation and future generations.

To the Editor of the Christian Guardian.

MONTREAL, October 6th, 1835.

MY DEAR BROTHER,—After an absence of nearly six weeks, I arrived at this place, and had the satisfaction to find my family in a much better state of health than when I left them. To God be all the praise for this mercy, as well as for preserving myself and fellow-travellers from all harm during so long a journey.

I have great pleasure in being able to state, that the Societies, with a very few exceptions, enjoy uninterrupted peace. The attempts which have been made to sow dissension and create divisions have generally failed. Many of the circuits have recently been visited with a gracious outpouring of the Spirit of God. Sinners have been awakened and converted. Believers also have been greatly quickened, and not a few are going on to perfection. His good work is now in cheering progress in many places, and I trust it will speedily extend through both the Provinces. To me it is quite evident that the Societies are becoming increasingly spiritual,—they are more devoted to the great business of religion. Agitation has had its day, and the time of peace and prosperity is now arrived. The sacred historian's description of the primitive churches, in an encouraging degree, will apply to our Societies in Canada: "Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." The great body of the preachers I found zealously laboring in the work of the Lord. They are giving themselves up wholly to the work of the ministry,—applying themselves to the scriptural enforcement of discipline, and diligently attending to all the duties of their office. And it is an encouraging feature in our work, that many of the junior preachers imbibe the spirit and emulate the example of the Father of Methodism. They are sound in their doctrine, and ardent in their attachment to Wesleyan Methodism. They feel the force, and act under the influence of the Apostle's injunction to Timothy: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself, and them that hear thee." There cannot be a greater absurdity, nor indeed a greater sin, against Christ and His Church, than that those whose office requires them

to feed the flock of God, and take the oversight thereof, should be connected with the affairs of this life, and either in whole or in part given up to secular pursuits. The man who has to look after his worldly affairs cannot watch over the Church of Christ. And a secular preacher will never raise up a spiritual Church.

It is also a gratifying circumstance, that at no former period were the people more ready to support their ministers. In many of the circuits the income is very considerably increased. And I trust the time is not far distant when it will be considered unjust and disgraceful for any circuit to allow its ministers to leave without receiving the full amount of their salary. As the law of Scripture is understood, this will be the case,—"Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel." "The laborer is worthy of his meat." But he must labor, and give himself entirely to the work of saving souls, or he will not have this Scriptural claim. From my knowledge of the circuits, I am convinced that, with a very few exceptions, they are well able to meet every claim, and to secure this, only regularity and system are wanted.

I had the opportunity of attending three camp-meetings, but under circumstances unfavorable to my forming a correct judgment concerning those meetings. The rains were exceedingly heavy, which prevented the attendance of large numbers, and interfered with most of the public services. But at all of them there were evident tokens of the Divine presence, and considerable good was done. I should have been delighted to have had the privilege of addressing the thousands which would have been present, if the weather had been favorable. The meeting at St. Clair was exceedingly interesting to me; but as I expect your brother will send you an account of that meeting, I will not anticipate him. I think it would be a great improvement to hold camp-meetings between the Sabbaths. However attentive to order, it cannot in all cases be maintained, as sometimes a large number come together from motives of curiosity, and others with the intention of amusing themselves and creating disturbance. Being held on the Sabbath they interfere with, and, indeed, altogether break up many Sunday congregations. If they commenced on Tuesday morning, and closed on Friday evening, then preachers and people could attend their regular places of worship on the Sabbath, carrying with them

the hallowing influence which is usually experienced at these meetings.

In passing through the country I have been deeply affected with witnessing the spiritual destitution of many sections of the Province, and the earnest desire expressed by many for the word of life. Much has been done, but a great deal remains to be done. Some of the circuits are far too large, so much as to prevent an efficient discharge of ministerial duty. When preachers have to travel 80 miles and upwards in a line, besides going far back into the "bush," and where the roads too are in the very worst state, it must be evident to every one that they cannot give that attention to reading and study which is necessary to make them able ministers of the New Testament, nor pay those pastoral visits which would greatly conduce to the peace and edification of the Church. And there are thousands of settlers far back in the wilderness, who rarely hear a sermon. The Sabbath dawns, but the feet of them who publish glad tidings never appear among them. The axe and the implements of husbandry are laid aside, and the body is allowed to rest, but no sanctuary with its minister and altar opens its doors to the devout worshipper; no instruction is given to enlighten the mind, and no heavenly consolation is administered to cheer their hearts. The Sabbath day, which ought to be a delight, is the longest and most gloomy of the seven. It may be asked,—What can we do? We must pray the Lord of the harvest, that He will send forth laborers into His harvest. We must cherish the missionary spirit and raise missionary supplies. I rejoice that the missionary spirit is reviving in many places. In our late tour we had many proofs of this. But it ought not to be concealed that there has been, and in many places there surely is still, criminal neglect of the great missionary work. There are openings amongst the Pagan Indians and destitute settlers inviting and hopeful; there are loud calls and reiterated; but there is no help for them unless our missionary income be greatly increased. Let every preacher set to work and roll away this crying reproach. Let sermons be preached upon the subject in every place, and missionary-meetings be held as soon as possible. Let monthly missionary prayer-meetings be commenced, and information respecting missions be communicated. Let the energies and the warmth of youth be engaged in this cause, as well as the piety and sobriety of age. The heathen are perishing, and

they call for our help, but we refuse to listen to their piteous cry, and one after another, as he passes into eternity, exclaims, "No man careth for my soul." "Men of Israel, help." I call upon my brethren to take their place and exert their influence. I call upon all who respect the authority of God, who love the Saviour of men, or the souls redeemed by him, to consecrate their influence, their time, and their property to this work. "Curse ye Meroz, (said the angel of the Lord,) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Let us escape from this awful malediction. It will be easy for us to make our hundreds of pounds into thousands, and to double the number of our missionaries. Other points I intended to have noticed, but my sheet is full. I would however earnestly press upon all a strict attention to personal and family religion. As a people let us be examples of piety in spirit and conduct, crucified to the world but alive to God. Patterns of decency and order in our families, and blameless in our intercourse with the world.

I remain, very dear brother, yours, as ever, W. LORD.

CIRCULAR.

To the Preachers of the Wesleyan Methodist Church in Canada.

DEAR BRETHREN,—I am anxious before I leave this country for England, to obtain as correct information as possible with regard to its religious state; believing that, by that means, many erroneous statements may be corrected, which have exerted an influence in England prejudicial to this country. You will oblige me by bringing or sending to the Conference as full replies as possible to the following queries, with any other useful intelligence which it may be in your power to communicate.

1. In how many townships or settlements do you regularly preach in your Circuit?
2. What is the estimated population in your Circuit?
3. What other regular ministers are there within the bounds of your Circuit?
4. What number of chapels are there, and what is the number of other places of worship?
5. What Circuits adjoin yours?

6. Are there any townships and important settlements not visited by any regular ministry in the neighborhood of your Circuit?

7. What is the state of education, and what provision is made for it?

Yours, respectfully and affectionately, WILLIAM LORD.

To the Editor of the Christian Guardian.

MONTREAL, March 5th, 1836.

MY DEAR BROTHER,—I have frequently intended to make some remarks relative to the construction of chapels, but have been prevented, and want of time compels me to be brief at present. The plan which generally prevails of having a window behind the pulpit is exceedingly objectionable. In winter it occasions a strong current of cold air, which often very greatly injures the preacher, and in summer the preacher stands in such a blaze of light that the congregation cannot look upon him. If there be any windows near the pulpit, they should be at a little distance on each side; but in small chapels, such as are built in Canada, they are quite unnecessary. In several chapels there are too many windows, which make them too hot in summer, and cold in winter. The galleries and pulpits are generally from two to three feet too high where there are side galleries; and the seats in the gallery do not rise sufficiently one above another. The gallery seats should rise above each other from 10 to 12 inches, and the pulpit be so fixed as to allow any person in the chapel, above or below, when seated, to look upon the preacher. A little attention to these things would greatly contribute to the comfort and convenience of chapels.

I remain, yours, &c., W. LORD.

For the Christian Guardian.

MONTREAL, March 4th, 1836.

SIR,—On Saturday last I returned from my tour through the Augusta District, with which, in general, I was highly gratified. Missionary meetings were held at La Chute, Chatham, L'Original, Hull, Bytown, Perth, and Brockville. I also preached at the Seigniory, where God has graciously revived His work, to a large congregation. It will not be necessary for me to give you a par-

ticular account of these meetings, as I expect you will have it from other persons.

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In this journey I have had additional and undeniable evidence that religion in our connexion is in an improving state. There is a growing dislike to political intermeddling, and a proportionate determination to devote their energies to the promotion of the spiritual work of God. A spirit of prayer in many places prevails, and class-meetings, which have always been deemed essential to the spiritual prosperity of our Societies, are better attended. When class-meetings are wilfully neglected, there is an infallible indication of religious declension. "They who fear the Lord," and are anxious to grow in grace, will embrace every opportunity of meeting with their Christian brethren, that by their mutual faith they may be comforted and edified. In some places many young people, the promise and hope of the Church, are giving their hearts to God, and in others whole families have engaged in His service.

The promise of future efficiency which our new Missionary Societies present, is highly encouraging. Many of the meetings were very numerously attended, and the God of missions made manifest His presence. The speakers caught the missionary flame, and it was communicated to the crowded congregations. Statements, appalling and affecting, were made respecting the state of Pagan nations, and appeals powerful and rousing in their behalf, and especially in behalf of the Indians in this Province, were addressed to the hearts and consciences, to the gratitude and justice, of the people. And these appeals were not in vain;—liberal collections were made during the meetings, and annual subscriptions of corresponding liberality were promised. The language of the people seemed to be, all that the Lord commandeth we will do. If the collectors enter diligently and immediately upon their work, as I am persuaded many of them will, they will reap an abundant harvest. During the past year the collectors have met with striking instances of success. The day after the meeting at Brockville, one or more collectors entered upon their pious and benevolent toil, and the result, I have no doubt, you will soon hear. The pecuniary supplies obtained at these meetings, by the aid of which the Committee will be able to enlarge the sphere of their operations, and send missionaries to tribes beyond, demand

our sincere gratitude to Almighty God; but still more important to the cause, is the information communicated, the feeling of sympathy excited, and the sincere, ardent, and pious prayers called forth. I attribute the rising missionary spirit, mainly, to the missionary meetings which have been held, to the monthly missionary prayer-meetings, and to the valuable missionary intelligence which has been conveyed through the medium of your excellent paper. Let us persevere in the use of the same means, and a pity for the heathen, more tender and generous will be created, and a glowing zeal for the Lord of Hosts will prevade our Societies, and with united heart and voice they will exclaim, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The feeling displayed at these meetings augurs well for the state of our Societies. It proves that there is amongst them sound scriptural piety. Christianity, and a love to the missionary cause, are identical. The love of Christ will constrain all who possess it, to labor to promote the triumphs of His gospel and the extension of His kingdom. It will inspire them with pity for the perishing souls of men, and with an intense desire to make their Saviour universally known. A Christian indifferent to the missionary cause! It cannot be. Can he be unconcerned whether the souls for which the Redeemer agonized and bled, are lost or saved—whether Satan shall continue to usurp the dominions of Jehovah and spread anarchy and misery throughout this globe, or "He whose right it is," shall erect His righteous throne, and sway His benign sceptre over the nations of the earth? This is not neutral ground. "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad." Let every one therefore look to himself, lest "When the Son of Man shall come in His glory, and all the holy angels with Him, and shall sit upon the throne of His glory;" "He shall answer him, saying, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." The part the Societies are beginning to take in this work shows their confidence in that system of truth and discipline which they possess, and also in their ministers. Nor will they ever be ashamed of their trust. Methodism has now been before the world nearly a century, and while it has been alternately

an object of ridicule and hatred to the infidel and irreligious, it has been acknowledged by many of the wise and good of every country and sex, as presenting a system of truth and means more calculated than any other, to bless the world, and restore it to order and happiness. And the Methodist preachers in Upper Canada never need fear being deserted by their people, while they go on "the noiseless tenor of their way," carrying the means of salvation to the minutest settlements, and, like their Divine Master, seeking the lost sheep in the wilderness. They are surrounded, and I can now speak from knowledge, by a kind and affectionate people, who will be willing to co-operate with them in every good work. So long as our only object is the glory of God and the salvation of souls, the malignant attacks and falsehoods of enemies will be perfectly harmless; "He that sitteth in the heavens shall laugh: the Lord shall have them in derision," while we shall be cheered in our untiring labors by the testimony of an approving conscience, the smiles of our God, and the prayers of a pious and affectionate people. Fearing I shall tire yourself and readers, I cut short my remarks, and remain your loving brother,

WILLIAM LORD.

To the Editor of the Christian Guardian.

GENERAL CONFERENCE.

CINCINNATI, May 3rd, 1836.

MY DEAR BROTHER,—It is with gratitude to Almighty God that I inform you that I arrived here on Friday last, without having met with the least accident during my long, and sometimes perilous journey. I have been called upon to preach in all the places where I have made my stay; and it has also been my privilege to take a part in several missionary services. I spent my Sabbaths at Boston, New York, Philadelphia, and Baltimore, where I ministered the word of life, in the two last cities especially, to overflowing congregations. It will not surprise you, but it will give you and our friends generally pleasure to learn, that as the representative of the English and Canada Conferences, I have been invariably received with marked kindness and respect. I have been highly gratified with the many kind enquiries respecting the state of our Church in Canada, and with the joy manifested by

many in hearing of our peace and prosperity. There is amongst the American Methodists a cordial and Christian feeling to the Wesleyan Methodist Church in Canada, and I trust it will be reciprocated. In my intercourse with preachers, I have been highly pleased to find their attachment to primitive Methodism, in doctrine and discipline, and to be frequently hearing remarks expressive of their admiration of the system of Wesleyan Methodism in England. It is evident that Methodism is making considerable progress in the most populous cities, as well as in new settlements, and, from present appearances, it is likely to increase more and more.

The Conference commenced at 9 o'clock yesterday morning. Bishop Roberts opened the Conference by reading the Scriptures, singing, and prayer. As soon as the Conference was organized he delivered a very appropriate address, in which he referred, very touchingly, to the loss which the Conference and Church had sustained in the death of the late Bishops McKindree and Emory. Brother Case and myself were then introduced to the Conference by Bishop Soule, in a way most respectful and cordial. He observed, that it was an acknowledged sentiment, that Methodism was one all the world over, and that it afforded him peculiar pleasure to present to the Conference representatives from the British and Canada Conferences. We both spoke at considerable length, myself in reference to the state of Methodism in England, and Brother Case in reference to the state and prospects of Methodism in Canada. What we said was listened to with interested attention, and was well received. This morning the Conference, by vote, have requested us to furnish our addresses for publication in their accredited papers.

This is a most important Conference. Several subjects of the greatest consequence will come under its consideration. Amongst the rest they will have to appoint two or more Bishops. This is a most momentous duty. The character of the work very much depends upon their Bishops. Hitherto they have been very fortunate. They have all been men of great simplicity and zeal.

One pleasing circumstance, which I cannot forbear to mention is, that we, with Bishop Roberts and Hedding, and other brethren, are most hospitably entertained by O. M. Spencer, Esquire. This gentleman was for several months, when a boy, a captive among

Indian evangelists, also, were travelling, more or less, at large—besides which, even old superannuates buckled on the harness anew, and went forth against the common foe. The truth of this remark was specially exemplified in the case of the Venerable Thomas Whitehead, whose journal the reader must not turn away from, through fear of its dullness—his productions were always lively :—

To the Editor of the Christian Guardian.

PORT HOPE, May 25th, 1836.

MR. EDITOR,—I make no apology for not writing a few lines under an earlier date. Should I do so, I should have to make two apologies for writing at all. May the Holy and Blessed God greatly bless missions, missionaries, and all the friends and supporters of this Godlike work ! It must, it will be so—it is in accordance with the orders of the God of Missions. Go ye into all the world and preach the Gospel to every creature, and lo ! I am with you alway, even unto the end of the world : Amen ! At our Annual Conference, holden at Hamilton village last, I made arrangements with Brother Thomas Hurlburt to meet him on a certain day at Goderich, to take a passage with him and family in his birch bark, for the Saugeen Mission. I felt some anxiety not to disappoint nor to be disappointed ; and I must observe, just at the close of the first day's ride from Niagara, without any assignable cause, my horse behaved ill and became unmanageable ; in attempting to dismount I came down, I should think, head first ; I lay still a little while, and then got up again. I had to lie by two days ; consequently I was two days too late at Goderich for my passage. Happy disappointment ! Poor Hurlburt and family suffered greatly by distress of weather and bad preparations for the voyage. I now spent several weeks in Goderich and on the Huron road in organizing and re-organizing our little Societies. My former labors had suffered greatly in those parts for the want of a resident preacher—we hope to regain all we have lost and a thousandfold more. Brother Armstrong's labors were acceptable and useful. 20th July. Two of our natives came down the lake after me ; it so happened that we had to leave Goderich on Saturday morning. My good Indians expected a breeze from the south that would land us at the mission

about midnight. A perfect calm all day; we paddled about forty miles; we saw the bright sun, round and large, dip his cheerful face in the waters of Huron; a needful repast and prayers attended to, we spread our blankets and lay down to rest. Silence and darkness, solemn sisters twins of ancient night, spread their brown wings over us; our repose was pleasant. Now it was Sabbath morning—what was her early message to us? I understood her to say, You have always taught the Christian natives neither to walk nor paddle on the Sabbath. After our early repast I looked at my companions to discover their views of the duties of the day, (for neither of them could speak a word of English;) there was no stir amongst them; they sat down as contented as Indians, and truly I was as contented as they were. Shall I ever enjoy another such Sabbath?—a day of silence!—a day of abstraction from a seducing world!—a day of absorption into the areana of celestial things!—my meditations, my humbling views of God manifest in the flesh, suffering, voluntarily suffering the just for the unjust—the often sorrowful condition of the people of God, and not unfrequently their repining feelings, imagining, if their circumstances were better in this world, they should be better and happier Christians. As there may be a mistake in this matter, I hope the few following lines may be useful to the suffering part of the Christian community that they may follow the blessed Saviour through evil report and good report.

In order to know how little station, place, or family circumstances are necessary to dignity and usefulness, Christians have only to remark the words which the angel of the Lord's birth, spake to the shepherds who kept watch over their flocks: "To you is born this day in the city of David a Saviour who is Christ the Lord." He to whom the prophets had been pointing since the fall of man as the great hope of all the earth,—whose miraculous achievements and sore distresses the seers had described afar off, calling upon the helpless people to take heart and be glad, for He was coming to enlighten the Gentiles and to be the glory of the people of Israel,—hath at length arrived, and the Messenger of the Lord descends to announce it to the earth and guide the peasantry to the place of His birth. "In Bethlehem, the place of his birth ye shall find Him; and by this sign ye shall recognize Him—ye shall find the babe wrapped in swaddling-clothes lying

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in a manger." Why was the Saviour of the world reared so meanly? He whose endowments were uncommunicated and incommunicable, His work most honorable and pure, why was He born among the common herd of men—the vile and the vulgar, as they are commonly called and treated? The Counsellor who had within him that boundless ocean of wisdom, whereof all that ever centred in man is but the bountiful overflowings, why was He not in the high seats of learning to train the youths?—or, in seats of awful justice, to rule, with equity, the people? The great and mighty Lord, who had within Him that Almighty power and strength whereof the pillars of the universe are but a temporary scaffolding reared by the word of His mouth, and by the word of His mouth to be overturned again—why was not He placed in the seat of universal empire to do His sovereign will among the sons of men, to reduce them to happiness and good order? These questions may well be asked upon beholding Him swathed up among the cribs and provender of cattle; hedged in, His life long, with mean and mechanical conditions; possessed of no power; unhonored by office; crippled in liberty of speech and of action for the few years He was allowed to live:—Yet it pleased the Lord that in Him should all fulness dwell. Such was the state of existence, and such was the condition into which the Being was born whom all Christians call their Master,—to whom all subjects of the Divine Constitution endeavor to conform their sentiments and life. Now, if Christ, having such poor instruments to work His work withal, —so little power, rank, and wealth,—yet did bear with meekness the imprisonment of His faculties, and look without envy upon towering height and mean and despicable men, finding in His bosom a resting-place of peace, in the world a constant field of well-doing, in the bosom of God a constant welcome, and in the prospect, after his heavy work was well discharged, an everlasting feast of hope;—may not we, mortal erring men, be glad to fulfil the will of God in whatever condition He pleases to place us, and win to ourselves, out of the saddest aspects and the humblest allotments of human life, not only endurance and contentment but the high engagements of useful life? Can poverty or bonds imprison the faculties of the religious soul? Can ruin seize the conditions which Christ's most precious blood hath purchased for His people? Can adversity benight the reconciled countenance of God? Cannot devotion soar as free from dungeons as gorgeous temples? and will

not the mite of penury be as welcome as costly offerings of grandeur? Nay, verily, the very humility and poverty of His people are their commendations to God; their necessities are their passports; their groans are their petitions; and their afflictions are their arguments. All hail! ye humble, faithful few!—when and where the Good Shepherd leads, it is safe and honorable for you to follow.———*Monday Morning*—The silent shades of night have disappeared; the morning sun looks down cheerfully upon the wilderness, the waters, upon the old man and his Indians. A pleasant thing it is to see the light. We take a thankful short repast. Now we are upon the waters. The south wind blows gently, our cotton sail spread to the impelling breeze. Who can measure the happiness of Christian Indians in the bosom of many, so auspicious circumstances!———3 *o'Clock.*—Our bark is discovered in the river; a general move to welcome us ashore. I always shed tears when I meet these affectionate creatures.

As Brother Hurlburt will soon give us a particular state of the mission, I only observe that the natives are enlarging the planting-grounds. I am not acquainted with any congregation that exceeds them in a regular attendance at their meetings, or in warmth of devotion while in the House of Prayer. I staid with them two Sabbaths, I hope to their furtherance in the Gospel. As Brother H. can preach to them in Chippaway, it is certainly a great blessing to them: it must be that the mission family have a pretty heavy burden to bear, but I believe they bear it cheerfully, and do all the good they can. I still say that the Saugeen lands and waters is the only place for a permanent Indian Mission in Upper Canada. Should the Indians be transported to the Manitoulan Islands, they will soon disappear. With Brother Hurlburt and two of the natives I made a visit up to the Fishing Islands, 25 miles north of the mission. Great preparations making to take fish out of the water in October and November. We found twelve men and a few women at the establishment. I was pleased with the boss, (a kind Scotchman.) When introduced to him—"This," says he, "is the first clergyman that ever landed upon this island; we must have a lecture to-night." I was well pleased to meet their good wishes. I have thought that there is no country whose people are more generally instructed in the knowledge of the Scriptures than Scotland; hence the word is pleasant to her children when far from

home. In the morning we bade our kind friends farewell. A strong wind met us ; we had to lodge the following night upon an uninhabited island, and arrived safe at the mission the day following.

I finally left the mission in company with Mr. Harris from Lake Nipissing, and two Frenchmen from East Huron. Heavy showers fell down upon us ; wind a-head ; lodged the first night upon the banks of Huron, and arrived at nine o'clock in the evening at Goderich, wet, weary, hungry, and thankful. I now spent several weeks assisting Bro. Armstrong in his new, difficult mission : our labors were blest to a few precious souls. May the Lord our God bless the people abundantly !

Abstract of a letter from Saugeen, February, 1836.

Mission in good health ; school kept up all winter. Indians doubly engaged to take fur to pay old debts.—16th January. Bro. H. and two good natives, with snow-shoes on feet, packs on back, laid their course for Big Bay, on east Huron ; stepped off like moose without a minute's delay—at sunset they were where they wished to be. Found nine Christian natives at home, four in the woods, some Pagan families at Vineoserty, (friendly ;) more expected to settle there. Fine harbor, handsome rivers empty into it ; soil good and extensive ; timber in abundance, except pine ; no place like it for fish. Brother H. purposes to visit Big Bay occasionally.

Affectionately farewell, THOMAS WHITEHEAD.

161. We had intended to bring before the reader some public matters in which the Editor of the *Guardian* took a part ; as also some in which the Rev. Egerton Ryerson was personally concerned, for the elucidation of which we have ample materials, but find that the small space at our disposal absolutely forbids it. Several old tried lay friends of the Church left it during this ecclesiastical year for the Church triumphant : such as the venerable Jehoida Boyce, of Elizabethtown ; the excellent John Hartman, of Whitchurch ; and " Father " John Throckmorton, of Norwich, who passed away ripe in grace and in years. The labors of

the year resulted in a net increase of near a thousand—that is to say, 988.

162. We must now gather up the few scattered inklings afforded us of the Wesleyan Missionaries and their work in Lower Canada. The stations of the British Conference, made at its session in 1835, gave to Quebec the Rev. William Croscomb and Edmund Botterell. The second of the two was a new arrival from the old country. He was a native of Devonshire, not far from Plymouth. He had been one year on a circuit in the Isle of Wight before coming to Canada. Personally, he was an exceedingly fine-looking man—sizable, well-proportioned, with a very fine countenance. His preaching was scriptural, and his sermons well prepared.

163. Edmund S. Ingalls was a native of the Eastern Townships, and whatever work he may have done previously, he was just now received on trial. He was appointed to New Ireland, and was to interchange with the Quebec ministers. Montreal was to be supplied by Rev. Mr. Lord and the Rev. Matthew Richey. "Another" was "requested." We have seen that that request was complied with, by taking Mr. Manley down from Prescott. Mr. Richey had never before appeared in either of the two Canadas, but was destined to be well and favorably known in both Provinces. He was a native of the North of Ireland, where he was classically educated—if I mistake not—with a view to the Presbyterian ministry. While yet a mere lad, he became converted, and espoused the cause of Methodism. His choice had something to do with his coming to the Colonies. He found a situation as a teacher in an academy, I think, in St. John, New Brunswick. There, at the early age of sixteen, he began to preach. He was received on trial in connection with the British Con-

evening, as we were assembling, Mr. S. said to me, "I am almost discouraged ; so few have attended these meetings, especially Christians, that I think of closing them to-morrow." I replied, "Perhaps the Lord will say to you to-night, You must not close these meetings to-morrow." He preached that evening, and his whole soul seemed to be full of the gospel of Christ. After preaching, one young female came to the altar inquiring, "What must I do to be saved?" and desiring the prayers of the Christians present. During the season of prayer the power and glory of God seemed to fill the whole house. When the meeting closed there were many kneeling around, deeply affected by a sense of sin. Thus commenced one of the most powerful and extensive revivals I ever witnessed. The series of meetings continued forty days, and the house was constantly crowded to overflowing. Sleigh-load after sleigh-load of people came day after day, in stormy weather as well as fair. It was wonderful to witness the general and extensive excitement, and we had reason to believe that many souls were born into the kingdom of God. Some, as seals of the ministry of our late beloved friend, are now rejoicing before the throne of God and the Lamb ; and others, I trust, are on their way to meet them there. This work of grace was not confined to any particular class of people. The old, the middle-aged, and the young ; the infidel, the sceptic, and the scoffer, were brought to yield themselves up to the Lord Jesus Christ. One young man of more than ordinary talents, who was prejudiced against both Methodism and revivals, was brought at that time and in that house to consecrate himself to the work of the ministry. After a thorough course of education he entered upon this work, and was pastor of a Congregational Church some fifty miles from this place [Montreal]. About four years since he closed the work of his ministry on earth in the triumphs of faith. Never shall I forget that season of revival. Truly our departed friend was endeared to my heart as we knelt side by side and poured out our souls in prayer for perishing sinners.

167. We have very slender materials for illustrating what remains. William Shenston's name stands for Three Rivers ; for H ..brook and for Lennoxville, &c., "One" was "requested" each ; and against Melbourne, &c., John

Johnston's name appears as an "Assistant Missionary." This was a young man who gave great promise just at that time, but who was not destined to remain long in connection with Methodism. Report said he was the son of a military officer, and that he could settle himself to nothing, till he became converted among the Methodists, when he began to show great capacity for public speaking. He was superficial, perhaps, but very wordy and flippant; which, because of his extreme youth, which seemed intensified by his very diminutive stature, led him to be very much admired and run after by the many. If we mistake not, he was brought up from Lower Canada to supply Kingston while the Rev. E. Ryerson was absent in England in behalf of the interests of the Academy, during a part of this year, and Barnabas Hitchcock supplied his place.

168. The following published letters are all the material we have for illustrating the general progress of the work in Lower Canada during the year 1835–36, of which we write :—

From the New York Christian Advocate and Journal.

WESLEYAN CAMP-MEETING IN LOWER CANADA.

CHAMPLAIN, N. Y., September 23.

I have just returned from a camp-meeting held in Lower Canada. This is the first meeting of this description ever held in that Province by the Wesleyan Methodists. The place of meeting was in a section of the seigniory of La Cole, known by the local name of Odelltown, about three miles north of the Province line.

The exercises commenced on the 14th, and closed on the morning of the 22nd inst. In consequence of various circumstances, but few preachers attended, and on this account fear was entertained that the meeting would not well succeed. But the Lord of hosts was on our side. The weather was quite propitious. The services commenced with favorable appearances. The expectations of the brethren were raised, and we were led to anticipate unusual displays

evening, as we were assembling, Mr. S. said to me, "I am almost discouraged; so few have attended these meetings, especially Christians, that I think of closing them to-morrow." I replied, "Perhaps the Lord will say to you to-night, You must not close these meetings to-morrow." He preached that evening, and his whole soul seemed to be full of the gospel of Christ. After preaching, one young female came to the altar inquiring, "What must I do to be saved?" and desiring the prayers of the Christians present. During the season of prayer the power and glory of God seemed to fill the whole house. When the meeting closed there were many kneeling around, deeply affected by a sense of sin. Thus commenced one of the most powerful and extensive revivals I ever witnessed. The series of meetings continued forty days, and the house was constantly crowded to overflowing. Sleigh-load after sleigh-load of people came day after day, in stormy weather as well as fair. It was wonderful to witness the general and extensive excitement, and we had reason to believe that many souls were born into the kingdom of God. Some, as seals of the ministry of our late beloved friend, are now rejoicing before the throne of God and the Lamb; and others, I trust, are on their way to meet them there. This work of grace was not confined to any particular class of people. The old, the middle-aged, and the young; the infidel, the sceptic, and the scoffer, were brought to yield themselves up to the Lord Jesus Christ. One young man of more than ordinary talents, who was prejudiced against both Methodism and revivals, was brought at that time and in that house to consecrate himself to the work of the ministry. After a thorough course of education he entered upon this work, and was pastor of a Congregational Church some fifty miles from this place [Montreal]. About four years since he closed the work of his ministry on earth in the triumphs of faith. Never shall I forget that season of revival. Truly our departed friend was endeared to my heart as we knelt side by side and poured out our souls in prayer for perishing sinners.

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I have just returned from a camp-meeting held in Lower Canada. This is the first meeting of this description ever held in that Province by the Wesleyan Methodists. The place of meeting was in a section of the seigniory of La Cole, known by the local name of Odelltown, about three miles north of the Province line.

The exercises commenced on the 14th, and closed on the morning of the 22nd inst. In consequence of various circumstances, but few preachers attended, and on this account fear was entertained that the meeting would not well succeed. But the Lord of hosts was on our side. The weather was quite propitious. The services commenced with favorable appearances. The expectations of the brethren were raised, and we were led to anticipate unusual displays

of the Divine power of grace. The spirit of ardent supplication was manifest throughout the whole encampment. The interest of the meeting increased with almost every effort. At every invitation numbers of weeping penitents flocked to the temporary altar to receive an interest in the prayers of God's dear people, and many there found the "pearl of great price." The prayer-meetings in the tents were attended with great effect, both to penitents and believers.

The Sabbath was a day of glorious power. A deep solemnity rested on the hundreds that attended, and between 30 and 40 obtained the remission of their sins during the day and evening. It is computed that more than 100 precious souls were converted to God during this meeting; besides many were pricked in their hearts, and left the ground mourning over their past transgressions. Some obtained the blessing of perfect love, and a deepening of the work of grace was common among the children of God. The closing scene was a delicious feast. We had a short love-feast, and the details of God's mercy were truly inspiring. Several exhortations were given by the preachers; after which we took the parting hand, and dispersed in expectation of a joyful meeting at God's right hand, where the sound "farewell" shall be heard no more.

We had a missionary meeting on the Friday of the meeting, which was deeply interesting, at which more than $47 was contributed for the Wesleyan Missionary cause. And throughout the whole time the best order prevailed. C. R. Morris.

169. This year the aggregate return of members for this District was 2,297, in excess of the preceding year to the amount of 188. The gain for the two Canadas was 1,176, making the total membership for both 18,341.

MISSIONARY MEETING.—MONTREAL.

The Anniversary Meeting of the Branch Missionary Society of this city, was held in St. James' Chapel, on the evening of Tuesday, the 13th of October. Our very estimable friend, William Lunn, Esq., presided. In taking the chair he called the attention of the meeting to the importance and claims of the cause of Christian Missions, and gave a brief but interesting statement of the blessed effects produced by the gospel among the Indians in

Upper Canada, of which he has recently been a spectator. The annual Report was then read, from which it appeared, that although the Parent Society had been assailed, during the year, by a species of hostility unexampled in its previous history, that opposition had actually subserved the cause against which it was directed; since, by provoking the genuine friends of Methodism to love and good works, it resulted in the augmentation of the funds, and the extension of the labors of the Society. After exhibiting a compendious survey of the various stations occupied by the Society throughout the world, it stated summarily, that there are about 177 Wesleyan Mission stations, and 260 missionaries, assisted by subordinate agents, of whom 160 are employed at moderate salaries, and 1,000 offered their services gratuitously; that there are about forty-eight thousand three hundred members in Society, under the care of the missionaries, exclusive of those in Ireland, who, added to the number under school instruction, make a total of little short of one hundred and twenty thousand individuals, who are directly receiving spiritual advantage by means of the Society's missions in foreign lands. The numerous assemblage present were addressed by the Rev. Messrs. Bosworth, Gilmore, Lord, Richey, and Osgood, and Mr. J. Howell. I feel that it would be injustice to those gentlemen to attempt even an analysis of the sentiments by which they pleaded with much pathos and energy the cause of the myriads who are perishing for lack of knowledge. A substantial indication of the effect produced by the addresses, was given in a collection considerably larger than had been received on any similar occasion, and which, added to that which was made when the annual missionary sermons were preached, amounts to upwards of £40. From the noble spirit of some of our most influential friends, and an improving state of spiritual feeling in the Society generally, we anticipate increased liberality here in support of our mission establishment, which is the bulwark of our Zion. "God be merciful unto us and bless us, and cause His face to shine upon us, that thy way may be know upon the earth, thy saving health among all nations."

Extract from a letter from Rev. W. LORD, *President of the Conference, dated Montreal, March 1st,* 1836 :—

I have been waiting for time to give you an account of my recent tour through the Eastern townships in this Province, but have been hitherto disappointed, and must satisfy myself with a very brief statement. I visited Odell Town, Missisquoi Bay, Dunham Flat, Shefford, Stanstead Plain, and Georgeville, at all of which places I preached, or assisted in holding missionary meetings. The congregations were generally large, though the weather was inclement. The people came forward in support of the missionary work in a manner very creditable to them. I was much gratified to find that the Societies in several places were increasing in numbers and growing in grace. Many additional laborers are wanting to supply new openings which are presenting themselves. The genius of Methodism is peculiarly suited to the state of society in both Provinces, and it meets the moral and spiritual wants of a growing population more readily and amply than any other system. May we avail ourselves of these advantages to the full extent of our ability !

God has recently poured out his Spirit upon our Society and Congregations in this city. One hundred, at least, have been brought into the liberty of God's children, and the work of grace has been greatly deepened in the hearts of our people generally. This work has been carried on without any confusion or extraordinary noise, and the meetings have been concluded in general in good time, so as not to interfere with family order and devotion. This, in some instances, I fear, has not been sufficiently kept in view. Evils have consequently resulted ;—family worship and the necessary business of life been neglected, and the work of God has been reproached. While building up in one way, we should be careful not to pull down in another. I am happy to say that the work is still going on in this city. We have public service every night, and a day seldom passes without one or more conversions. And if ministers and the Church are faithful, it will go on. I see no reason why we should not witness the constant enlargement of the Church of God. If we all lived in the Spirit of prayer, and devoted our energies to the work of God, this would be the result. And to a considerable degree this is the case with our Society here.

Great numbers of them are diligent in business, fervent in spirit, serving the Lord,—and, amidst the political strife which agitates this Province, our people are preserved from the destructive and unhallowed spirit of party politics. You might go in and out amongst them for months and seldom hear this subject named. I do not mean to intimate by this, that they are indifferent whether the institutions of the country be destroyed or not. No : they are second to none in feelings of Christian loyalty and attachment to our beloved and incomparable constitution. They fear God and honor the King—duties which cannot be separated. But they leave potsherds to contend with potsherds, and the dead to bury their dead. I trust that the pure and lofty principles of Christianity will influence more and more our Societies in every part of the world, and that they will fully answer the end of their formation by a gracious Providence, in diffusing holiness throughout every part of the world.

1836-37.

170. The Conference of 1836 met in Belleville. It commenced its sessions on the 8th of June and ended them on the 13th. The Rev. Wm. Lord occupied the chair for the last time in Canada, and dispatched business with his usual celerity. A common exclamation with him was, "Come, brethren, we must get on! Remember the circuits are vacant!" Then, multiplying each day of the Conference by the number of ministers present, he would say, "So many days lost to our pastoral work!" And it must be confessed that he promoted an uncommon spirit of push and labor.

171. The community was so very sensitive on the subject of politics and public questions; and most of the late occupants of, or the probable candidates for the Secretaryship of the Conference, having been more or less compromised in public questions; the members of the body, when they assembled, cast about for some minister who

had stood aloof from those things, and who would command the confidence of the great body of the Methodist people: their choice, therefore, fell on one who had occupied the position in early days, and who possessed the characteristics desired. That individual was the principal figure in our book—the Rev. Wm. Case. He consented to lend his name to the office, provided younger men were appointed to do the work. His request was complied with: the principal part of the work devolved on the Rev. Ephraim Evans.

172. This was a harmonious Conference compared with the preceding one: but then it partook somewhat of the stillness of death. Metcalf had gone into retirement, and was not there; Philander Smith was present, but he had lost spirit and influence; John S. Atwood came to the Conference to obtain a location, and, after a little time, became wholly dissevered from the Wesleyan Methodist Church; and the Rev. James Richardson also said, as he "no longer felt himself at home," he had better "peaceably retire." His certificate of standing gave him admission to the Oneida Annual Conference of the M. E. Church in the United States, which he joined a few weeks after; and he received the highly respectable appointment to the City of Auburn, N. Y., where he remained a year. His quiet, unpretentious manners were not of the kind to carry much sway with our impressible American cousins; and the constant exhibition of an empty sleeve, ever reminding them of an arm lost in resisting their emaculate Republic, was likely to be an eye-sore to a people so hostile to Britain as the citizens of the United States. We have no right to believe that he himself felt at home; he, therefore, returned after one short year's absence. But feeling indisposed to return into connexion with the Wesleyan Conference, and being

persuaded that he should have Church connections somewhere, he united with the M. E. Church of Canada. He did not, however, take a direct ministerial charge for some years, but served the U. C. Bible Society in the character of agent. In this capacity, he often filled Wesleyan pulpits, and held intercourse with his old friends. Subsequently he filled the office of a Presiding Elder among the people whom he had joined; and ultimately, was elevated by them to the Episcopacy. He was long their senior, and is at the present time (1872) their sole Bishop, highly respected both in and out of his own communion. But we must return to the Conference of 1836.

173. The reader will be prepared to hear that Messrs. Irvine and Patrick were returned as retiring from the work. C. R. Allison became superannuated for a year, during which he acted as steward of the newly opened Upper Canada Academy. Samuel Belton also retired for the benefit of his health for the space of one year. S. Stewart and Heman Davis, probationers, having married during the year, were discontinued.

174. Eleven appear as received on trial, most of whom have been mentioned in the account we have given of the labors of the preceding year. The following, however, were not mentioned: namely, George Goodson, William Willoughby, William Young, Stephen Miles, Silvester Hurlburt, and a Mr. Garrett—erroneously called "John" for Richard, which was his true name. His case had been introduced by the President as a brother laboring in Lower Canada. The arrangement for his coming to Upper Canada was not carried out at that time. Some years after he voluntarily connected himself with the Upper Canada

Conference for a short time; when we arrive at that period, he will come into view.

175. Goodson was about the age of twenty-seven, but married, and, along with John Lever, agreed to travel the four years of his probation on a single man's allowances, "if circumstances required." He was the orphan child of a soldier, brought up by some kind friends in the army, where he received an elementary training in the regimental schools. Apprenticed to a Methodist in Kingston, he became acquainted with that religious community, and was converted in early youth. He was distinguished for zeal to promote the glory of God and the good of souls from the time of his conversion. Pleasing in person, affectionate in spirit, gifted in prayer and speaking, and endowed with a most melodious voice for singing, in which he took great delight, he soon became a very popular exhorter; and had he not married early, would have been introduced into the ministry some years before. He was called out from Kemptville, where he had been conducting business for some time before. He was destined to be very instrumental in the salvation of souls.

176. Mr. Miles has been before the reader before, as a very excellent local preacher in the Kingston Society. His family being all provided for, he expressed a wish to spend the rest of his life in the itinerancy, and was accepted. Up to middle life he was exceedingly vigorous and enduring. His preaching abilities were not great, but he was a man of intelligence and refinement; and his piety, amiability, and painstaking diligence in the work were beyond all praise. Rather under the medium size, yet fair and florid, with curly locks and tidy person, he was a man who, in all respects, presented a pleasing appearance. William Young,

a man about thirty years of age, was married also, but as he had labored two or three years under a chairman, some years before, we hear of no disability being attached to his reception. The reader has already made his acquaintance.

177. Another married candidate remains to be noticed, Silvester Hurlburt, but without children. Employed in the Indian work as teacher and preacher, he has been before the reader for the last five or six years. His introduction to the Conference, like that of his brother Thomas, seems to have arisen from the Superintendent, Mr. Stinson's sense of justice and propriety; and thus an early conviction that he ought to preach the Gospel is realized, although comparatively late in life. His sterling integrity, strong mind, and habits of labor, were likely to make up for the want of youthful vivacity and sprightliness.

178. One young man, who had not been previously employed by a chairman, was recommended by his circuit, the Rideau, and received at this Conference. A native of Ireland, but converted in Canada when a boy, he had a pretty long experience, and had exercised his gifts in a local sphere for several years. Being very loyal to the Conference and a matured man in point of years, William Willoughby was a desirable acquisition just at that time. Tall and graceful, and bland in his manners, he was destined to be very much beloved by the people with whom he held intercourse. Thomas Hannon, after long travelling under a chairman, was this year elected a member of the Conference.

179. Some things of a miscellaneous character are to be mentioned in connection with this Conference. The Rev. William Croscomb was present as a visitor from Lower Canada, and was invited "to take a seat as an honorary

member of the Conference." The Rev. Egerton Ryerson was not present at this Conference, being still in England; and a vote of thanks was passed to the President for sending him there, in view of the emergency in which the Academy was placed. Mr. Ryerson was appointed Representative to the next British Conference. Some District Meetings having recorded resolutions relative to the Editor's course, this Conference pronounced them incompetent to touch his editorial career, inasmuch as he was an officer appointed by the Conference direct, to whom alone he was accountable. The Rev. E. Evans was re-elected to fill that office. The Contingent Fund, in its essential features, was created at this Conference. A Committee of Privileges was appointed, and measures taken to raise funds for the defence of the Connexional Church property. A resolution was passed complaining of the decision of the General Conference of the M. E. Church in the United States in repudiating our claim to an equitable share of the stock of the Methodist Book Concern, which the Canada Conference had helped to create.

180. A complimentary act of this Conference was destined to work the ministers a great deal of solicitude, and to furnish a great deal of capital to those who rejoiced in the agitation of the Connexion with a view to dividing it. It had always been customary to present a respectful address to the Lieutenant-Governor at the first session of the Conference after his arrival. Within the year, Sir John Colborne had been removed, and Sir Francis Bond Head had come in his place. He had called some liberal men to his counsels, but when they demanded that they should be governed by public opinion, he maintained that responsibility to the people was inconsistent with a colonial position, and

that they were only responsible to him. They resigned, and the House of Assembly "stopped the supplies"—salaries went unpaid—and the country was in a state of stagnation. A fearful state of conflict of party with party was the result. Things were in this condition when the Conference convened. Therefore, when the usual address to the Governor was mooted, many of the brethren exclaimed, "No address to the Governor at this time: it will involve us with political parties!" But, on the other hand, it was contended, "If we pass no address, it will be construed into a condemnation of the Governor and his party." The proposal to address His Excellency at length prevailed. Our want of space forbids our giving it entire, but while respectful to the Governor and loyal to the British throne, it ignored existing political difficulties, and urged a "speedy and satisfactory disposition of the lands set apart for the support of a Protestant clergy." Notwithstanding its guarded character and honest expression of opinion to the Governor, the so-called Liberals of the country raised a tremendous hue and cry, which greatly disturbed the minds of the members of the Church whose proclivities were in that direction; and we shall see hereafter, an effort was made to "stop the supplies" on the members of the Conference and its various funds. The brethren who had set up a rival organization reaped a great deal more advantage from the political cry than from any prejudice in favor of Episcopacy or the ordination of local preachers.

181. The members of Conference gave place to great searchings of heart, which they endeavored to promote by reading and adopting the well known Liverpool Minutes, pledging themselves to renewed devotion to their proper

work ; and much they needed an increased amount of grace in view of what was before them.

182. Mr. Richardson's retirement necessitated the appointment of another chairman. The Rev. Ezra Healey was placed over the Augusta District ; the Rev. Anson Green was moved up to the Bay of Quinte District ; the Rev. John Ryerson took Mr. Richardson's place on the Toronto District ; and the Revs. William Ryerson and David Wright remained as they were the year before : that is to say, over the Niagara and London Districts respectively.

183. The stations for 1836–37 provided that William Ryerson should remain in the special charge of Hamilton with the two active colleagues with whom he closed the preceding year—Messrs. Musgrove and Rose. Mr. Bevitt remained at St. Catharines, and had Mr. Douse in the place of E. M. Ryerson of the preceding year. The name of Camboro' Circuit was changed to Grimsby, and probably some change in its geography also took place. Honest Richard Phelps remained in charge, and he had an equally honest man for his assistant in the person of William Steer. Long Point Circuit took this year the name of Simcoe, retaining Mr. Mesmore as Superintendent, with an efficient colleague in the person of Peter Kerr. Brantford had no connection with the mission this year, and had Messrs. Shepherd and Law for its incumbents.

184. The Rev. David Wright, along with his district, still had special charge of London, and exchanged Mr. Law for Mr. Flanagan as his colleague. St. Thomas is a new name for a circuit, and has Messrs. Vandusen and Williston for its preachers. Mr. Miles was sent all the way up to Gosfield ; James Ward was at Howard ; and James Norris

took John S. Atwood's place at Oxford. William Griffis remained on the Thames, and had C. G. for his colleague.

185. It seemed a step downward for Toronto to receive but one preacher, but it was expected that the chairman and editor would render Mr. Lang assistance. Although Mr. Stinson's name stands for Toronto, we have reason to believe he removed to Kingston, to counterpoise the absence of Mr. E. Ryerson in England, and the failure of the newly appointed President, who was expected to reside in that city, to go there, but who, on his arrival, stepped into his predecessor's place in Montreal. Two laborious preachers served the Yonge Street Circuit—Messrs. Biggar and T. Fawcett. Mr. Dean remained on the Newmarket Circuit, and had Mr. Lever for his colleague. Mr. Storey remained in the Toronto (township) Circuit, and had Mr. Wilkins for his junior helper. E. M. Ryerson was appointed to Nelson, but no colleague's name appears along with him. We suppose Mr. Belton rendered partial assistance, as he only received half his superannuated allowance. Mr. Belton gave place to Mr. Heyland on the Dumfries—Mr. Nankervill remained as second preacher. Mr. Corson remained at Whitby and had young Mr. Wills for his colleague. Brock was "to be supplied." Guelph, we surmise, was still provided for by Samuel Fear.

186. We have already seen that neither Rev. Egerton Ryerson nor the newly appointed President, the Rev. Wm. M. Harvard, whose names stand for Kingston, were there in person through this year. In lieu of that, Mr. Stinson resided there, and the bulk of the preaching and pastoral work lay upon the youthful John G. Manly, who resided in Mr. Stinson's family. The old Bay of Quinte Circuit was well supplied by Messrs. Black and Young. Some

successful protracted meetings were held through the year. John Baxter was brought down from the far west to Waterloo, and he had the gifted Solomon Snider for his colleague. Messrs. Davidson and Haw, in several respects a good deal alike, labored on the Hallowell Circuit. Henry Wilkinson remained at Belleville, and was still very successful. George Poole and Mr. Townley were ably assisted on the Cobourg Circuit by a large staff of excellent local preachers, and the ministers and students connected with the newly opened Academy: the Rev. Mathew Richey, Principal, preached often and ably; Mr. Allison, the Steward, was laborious; and Mr. Beatty, the Agent, resided there, and rendered help from time to time. George R. Sanderson, a student in the Institution, began to come into notice as a preacher during this year. Unfortunately, an old and good man, "Father Frazer," with all his class, in the township of Haldimand, left the Wesleyan Church and joined the Episcopals. Peterboro' was supplied by John Armstrong and Hugh Montgomery. Murray retained good Simon Huntington, who had William Deverell for his colleague, in the place of Heman Davis of the previous year. Mr. Davis settled on the Cobourg Circuit, and was for several years an acceptable local preacher. He yet lives in the back country, but has ceased to preach.

187. John Carroll was returned to Brockville without any assistant. Dissatisfaction with the Conference on account of the Address to the Governor, already alluded to, led his principal supporters to withhold all support except the simple penny a week and shilling a quarter, which caused him great embarrassment, and necessitated the sale of whatever he had disposable, in order to live. Mr. Luther Houghton, to his praise be it recorded, and a few

others, stood by the cause nobly. Some of the converts of the previous year began to show themselves reliable men. Messrs. E. Adams and Ferguson remained on the Augusta, and prosecuted their labors under some discouragement, arising from the defection of individuals ever and anon from their ranks. Mr. Shaler, at Matilda, had George Goodson sent to his aid—two lively preachers were they. Rideau enjoyed the services of A. Adams and Thomas McMullen, the latter of whom was very much confided in by the people in those disturbed times. Perth was manned by Thomas Hannon, not very well adapted to such a place, and a young man now for the first time called out. He was brought up in Kitley, the son of very pious parents, early converted, and favored with a training at one of the Methodist seminaries in the States. Very tall, slender, and freckled, he could not be pronounced very handsome, but his sterling piety, good sense and amiability, made him interesting. His preaching was peculiar—elevated in style and declamatory, it was neither very sermon-wise nor replete with theology. Nevertheless, diligence, devotion, and manly good sense made Reuben Evertts Tupper a useful laborer. Mr. McIntire remained at Mississippi, in charge, and had Vincent B. Howard for his assistant. D. Berney remained at Richmond. Asahel Hurlburt remained at Ottawa, and had the holy and mightily successful Abott Johnson, a local preacher residing on the circuit, as his assistant for the year. Bytown rejoiced in the appointment of James Brock, then very popular, who was to visit some of the distant circuits in that extensive district, in place of the chairman. Mr. Michael Curry, whose acquaintance the reader made while laboring as a hired local preacher in Lower Canada, on the recommendation of the

Rev. William Lord, was brought up to Bytown and did the heavy country work on that circuit, and was useful in promoting revivals. For some reason he was not recommended to the Conference at the end of the year, but settled in that part of the country, where he has filled various offices in the Church and general community with a considerable degree of usefulness. William McFadden was sent back to his old friends at Hull. Crosby enjoyed the pushing services of the athletic Stephen Brownell, who made his way among Mormons and Divisionists, perhaps as well as the thing could have been done at all. George B. Butcher was sent to mature the work at Pembroke, which he had begun the year before. Young Willoughby's first appointment was Clarendon, where he met with considerable success.

188. The Elizabethtown Circuit had two new incumbents this year (1836–37), in the person of James Currie and Lewis Warner. Unhappily, they found it no bed of roses. The people through this region were largely of American origin, who always showed a strong tendency to the Reforming side in politics. The Address of the Conference to the Governor created great displeasure in this circuit. A meeting was called in the old Elizabethtown Chapel, to express its indignation at this act of the Conference; and a large assembly of dissatisfied persons from various parts of the circuit, and from Brockville and other places, were brought together. A few loyal ones also showed themselves on the occasion, such as a Houghton, a Booth, a Purvis, and others. The defence of the Conference principally devolved on the writer of this and the two circuit preachers. They flattered themselves that all the argument was with them; but, being "politically mad," as one expressed it,

on the other side, they carried a resolution condemning the act of the Conference, and resolving to withhold all pecuniary supplies from the preachers. This extreme conduct stimulated the friends of the ministers to closer adhesion to their pastors, while it was the entering wedge by which many good men in the circuit were split off from the main body, who gave in their adhesion to the Episcopals, among whom was Jabez Bullis, a powerful local preacher. The extreme distress and disaster of those times should admonish the ministers and members of the Church to keep themselves clear from an alliance with political parties and an undue political spirit. It was that, and not any great concern about Episcopacy, or Local Preachers' Ordination, which divided our Provincial Methodism.

189. As to the Missionary District, James Evans remained at St. Clair, busy in every department adapted to advance the missionary cause—preaching, translating, and superintending publications, which last caused him to spend a considerable part of the year in New York. Jonathan Gladwin was sent from Tanti to Amherstburgh. Mr. Slight was brought down from the last mentioned place once more to the Credit. Thos. Hurlburt still prosecuted his solitary labors at Saugeen. Gilbert Miller had charge of Coldwater and French River. Lake Simcoe, a mission principally among the white and colored settlers in the new settlements adjacent to that Lake, was in charge of Jonathan Scott, who had David Hardie, a chairman's supply, as his assistant. The Grand River Indians were wisely put in charge of Matthew Whiting, who well understood the Indian mind.

190. A very odd connection of places appears in the Minutes for this year, by which Rice Lake and Grape

Island, distant from each other more than a days' journey, appear as one charge. The Grape Island Indians were being transferred from there to a new settlement in the township of Alnwick, on the south side of Rice Lake. Messrs. Case and S. Hurlburt were to pay special attention to this matter; and they were to have John Sunday as their Indian helper, but we shall see that that was merely nominal. Mr. Hurlburt resided on the north side of the Lake, now known as Hiawatha; and Mr. Case, as soon as the place was made habitable, went to reside on the south side of the Lake, at the new village, which received the name of Alderville, after one of the Missionary Secretaries. Here, a manual labor school, upon a small scale, was soon started under the superintendency of Mr. Case, which remained his home till death. A young man went up from Brockville during this year, and became a school teacher among the Indians, whose natural destination seemed the Wesleyan ministry, but who, in the long run, entered the ministry of the New Connexion. This was a second Henry Wilkinson—a pious, exemplary lad was he.

191. The enduring Solomon Waldron remained at Munceytown. The Isle of Tanti was left "to be supplied," and a noble supply it received, in the person of Wellington Jeffers, who commenced his prominent career on this unpretentious spot—passing through the grades of Chairman, Secretary of Conference, Acting President, and Editor, winning, by the way, the degree of Doctor of Divinity. He had been well educated, and was a member of the Church for some years; but at this time, being young and timid, he scarcely gave augury of his great success in the future. Yet his modesty, diligence, kind familiarity among

the people, and unmistakable ability, made him very acceptable and useful in his new field of labor.

192. Peter Jones' name stood first at the Credit Mission for the year 1836–37. "At the particular request of his beloved wife" he "again commenced keeping a Journal, August 1, 1836," and resolved "to write once every week." That day he had to register the death of an educated young Indian, who had compiled a Chippeway Grammar. He was named after the eloquent John Summerfield, and died at the age of twenty, Mr. J. "trusted, in the favor of God." One month from that Mr. Jones started on a visit to the Munceytown and St. Clair Missions. At St. Clair camp-meeting he met several laborers in the missionary work, such as Gladwin and T. Hurlburt. He mentions the school teacher's name, it being the first glimpse we get of the Rev. William Price, then an exhorter, in a public capacity—born, as he was, in the army, educated at the military school at Barryfield, near Kingston, and converted at the Lower Chapel in that town. Subsequently, he taught at Munceytown. Mr. Jones had somewhat of an eventful journey back to Brantford, near which he attended another Indian camp-meeting, and then returned home after an absence of twenty days. Soon after they had a visit at the Credit from the Lieutenant-Governor, Sir F. B. Head, whom the Indians honored with a salute. His Excellency, however, was very chary about giving them any information relative to their Reserve, although he pronounced their village the neatest and cleanest and most civilized of the Indian settlements in the Province, nearly all of which he had visited. Soon after this Mr. Jones was called to bury his father, for whom he seems to have had a very strong affection. In February, 1837, he and his *newish* (wife) made a visit to Coldwater Mission. During the month of

May, he went to New York, to escort Mrs. Jones that far on her way to visit her friends in England. He thought his journey from New York to Toronto, in three days and two hours and a-half, wonderful. What might be said on the same subject now? His thoughts seemed serious about this time. The death of the Rev. M. Lang's fine boy in Toronto, who died happy in God, affected him much. Sunday, June 4th, was a glorious day to his soul. Conversation with a pious neighbor, Mr. Oughtred, and a pious school teacher, Miss Pinney, whom we are happy thus to stumble upon, the subject of holiness caused him to "retire" and "pour out his soul before God with many tears." Shortly after, while walking the room, "In a moment he was enabled to behold the sufficiency of the atoning blood to cleanse his sinful heart from all sin." No wonder he felt old King George's birth-day to be a glorious season to him. On the 12th of the same month, at the district meeting, in Toronto, he had the satisfaction to hear from his wife in England, by letters per Rev. Egerton Ryerson, newly returned after more than a year's absence.

193. We have already hinted that the Rev. William Lord had returned to England, and another President for the Canada Conference had been appointed in his place. This gentleman was reported to be the Rev. William Martin Harvard, who in the autumn of 1836 made his appearance. He had gained some notoriety before his advent in this country. "Under the powerful appeals of Benson, Griffith, Clarke, and others, he was convinced of sin; and in the days of his youth he attained, through saving grace, that knowledge which is life eternal. Called in 1810 to the ministry, he early consecrated his service to British India, and accompanied the venerable Coke on his eastward voyage. When that prince of modern missionaries returned

to God, on Mr. Harvard devolved the mournful office of committing his remains to the deep. The sequel of trial, care, toil, and successful preparatory enterprise, is recorded by his own pen, as the historian of the mission, with great modesty, simplicity, faith in God, and tenderness to men. At a subsequent period, Mr. Harvard consented to go, in his Master's cause, to the Isle of France and Madagascar; an arrangement which, however, was not carried out." His English biographers go on to say, with great truth, "His character was distinguished by lowliness and sanctity—by 'whatsoever things are pure, whatsoever things are lovely.' He was faithful in the exercise of his ministry; 'gentle' among the Churches, 'even as a nurse cherisheth her children.'" On this side the Atlantic, he was found to be commanding in person, almost the *fac simile* of General Washington; dignified in his carriage; polite in his manners; pre-eminently Christian in his spirit; and unusually faithful as a minister. Well would it be for the Wesleyan Church if all her ministers had the same conscientiousness about pastoral visits, and the maintenance of all Society operations.

194. During this Conference year the President and Superintendent of Missions travelled a great deal in company, each fulfilling his respective duties, and holding missionary meetings for the purpose of raising funds for carrying on that department of the work. They traversed the country from Montreal in the East to Windsor in the West, in all seasons, and in all sorts of roads, and by all sorts of conveyances. They have been known to start from Montreal with two horses abreast before a double sleigh. Coming on to the ice of the Ottawa River, where the roads were beaten for one horse, Mr. Stinson put one horse before the other; and as his "lines" were not long enough to drive tandem, he mounted on the back of one horse, leaving

Mr. Harvard in the sleigh, and thus pushed through to keep their appointment at Bytown and further west. When sleighing failed, Mr. S. would change his sleigh for an old waggon; and when that broke down, or the mud became too deep to trail it along, arising from the breaking up of the roads, he would leave the crazy vehicle, mount one horse and lead the other, carrying their harness the while, and thus make his way homewards.

195. We should have perhaps said, at an earlier stage, that John Sunday, the Indian preacher, went to England in company with the Rev. William Lord on his return to that country, for the double purpose of recruiting his health, which, for some time, had been precarious, and to advocate the cause of aboriginal missions before the British public. He remained a year; and the following, from the *Wesleyan Magazine*, will show how his visit was estimated: "Among those who are returning to their labor in a foreign field, after a temporary absence, is Shahwundais, or John Sunday, the Indian Chief, who about twelve years ago was converted from heathenism, and has since been a most active and successful missionary to his countrymen. During the year which he has passed in this country, many of our readers have had the opportunity of seeing, and hearing from his own lips, the artless and satisfactory narrative of his happy conversion to the faith of Christ, and of some of the more remarkable passages in his life. We are happy to say that several important objects have been gained by John Sunday's visit to England. His health, which had been impaired by journeys, exposure, and severe labor in the wilds of Canada, has been restored and established. An acquaintance with him has served to deepen the interest which many had begun to feel in the diminished and ill-requited tribes of North American

Indians. And there is reason to hope that his intercourse with some high in authority in this country may have the effect of preventing any further unfair advantage being taken of the friendly disposition of the Indians; and that an authoritative confirmation will be granted them of the privileges and possessions which they still retain, as the wreck of the inheritance of their fathers. Mr. Sunday has embarked this day" (August 23, 1837) "for Canada; and we commend him to the kind providence and grace of God, and to the prayers of his people, that he may reach his land in safety, and recommence his missionary work 'in the fulness of the blessing of the Gospel of Christ.'"

196. The Missionary year closed in October, 1836, the Report of which is thus spoken of in the January number of the *Wesleyan Magazine* for 1837: "UPPER CANADA.—The eleventh Report of the Missionary Society of the Wesleyan Methodist Church in this Province was published early in October. We rejoice to learn that the receipts of that Auxiliary Society, for the year 1836, amount to the noble sum of £1149 13s. 10d. In 1834 they were only £198; and in 1835, £559 8s. 10d. The increase of support is highly creditable to the ministers and people of that rapidly improving country. The increase on the Mission Stations there during the last year, has been 319, nearly all Indians. Several new tribes have been visited during the year, nearly all of whom are asking for missionaries and teachers."

197. The numbers above referred to, are those made up at the Conference of 1836, held in June of that year. Unhappily there was a large decrease, despite the indefatigable labors of the managers and subordinates in the work, amounting to no less than 591. This was principally owing to political hatred, which, by various parties, was fermented and

fostered against the preachers in connection with the Wesleyan Conference.

198. The action of the American General Conference, in May, 1836, anent the claims of the Canada Episcopals, was made the occasion of some discussion during the Conference year, 1836–37, of which we write. The Bishop of the body referred to, in his annual pastoral address to the Societies under his care, at the ensuing Annual Conference, employed the following language relative to the action above recited, in which he was alleged to say more than he had warrant for :—"We would remind you, brethren, that we have not lost sight of the obligation under which we are to our brethren in the United States, for the disposition manifested towards us in the cordial reception of our delegates by the General Conference."

199. In rebutting the above, the Editor of the *Guardian* produced the following American testimony. First, from an editorial article in the *Christian Advocate and Journal* of New York, headed and worded as follows :—

METHODIST CHURCH IN CANADA.

We should conclude, from an editorial article in the *Christian Guardian*, that our brethren of the Wesleyan Methodist Conference in Canada are likely to have some trouble, growing out of reports in circulation that the General Conference of the M. E. Church in the United States, at its late session, recognized the validity "of the episcopacy" of certain persons claiming to be the M. E. Church in that Province.

It is not our wish to wound the feelings of any; but, as we are appealed to, we must say that the General Conference did not recognize the claims of the individuals in Canada referred to. The question was studiously avoided, and the matter dismissed. Messrs. Bailey and Powley, their representatives, were treated politely, but had not the courtesies extended to them always manifested to delegates from accredited branches of the Church of Christ, and especially of the Methodist family.

Secondly, from the *Northern Banner*, edited by the Rev. Zechariah Paddock :—

THE M. E. CHURCH IN CANADA.

We perceive from the *Christian Guardian* that our brethren in Canada are experiencing some little inconvenience from the movements of certain individuals, who have separated themselves from the regular connexion, and who call themselves "the Methodist Episcopal Church!" This schismatic party—for we can regard them in no other point of light—sent on a deputation, consisting of Messrs. Powley and Bailey, to our late General Conference, and desired to be recognized, to use their own language, "as our children." When the memorial, of which these gentlemen were the official bearers, was first read, we believe there was a general disposition to treat the matter with silent neglect. The document was accordingly laid on the table, with the expectation that it would remain there.

After some days, however, the deputation succeeded, by private representations, in making a somewhat favorable impression on the minds of a few brethren, by whose influence the memorial was called up, and the matter referred to a special Committee. This Committee, of which we chanced to be a member, examined the matter carefully, and satisfied themselves that "the case required no interference of the General Conference." We hazard nothing in saying, that the entire Committee looked upon the ostensible ecclesiastical organization, under the designation of "the Methodist Episcopal Church in Canada," including, of course, the ordination of a bishop, as little better than a solemn farce! The terms of their report, indeed, sufficiently indicate this. On the presentation of this report, some little discussion was had; when it was, we believe, almost unanimously adopted; at any rate, adopted by a very large majority. Now, for these persons to pretend that they were, in any way, countenanced by the General Conference, augurs either unaccountable ignorance, or a most unpardonable disposition to deceive! We are sorry for their sake that they have chosen to take a course which seems to render this statement necessary; but, really, we cannot look quietly on, and see them distract the Church with such idle representations. We trust, therefore, that we shall not be accused of officious meddling, when we assure our brethren

in Canada that the General Conference acknowledge no Methodist Episcopal Church in their Province, but that which was recently represented by the Rev. Messrs. Case and Lord.

200. But a more painful matter was the judicial trials to obtain possession of the Methodist Chapel property in Upper Canada on the part of the Episcopal brethren. The first two cases came on in the Gore District, and the fact may be learned from the following editorial of the *Christian Guardian*, for August 10, 1836 :—

Two trials of great importance, as affecting the future peace and prosperity of Wesleyan Methodism in this Province, came on last week at the Court of Assizes in the Gore District, before Mr. Chief Justice Robinson. The plaintiffs were the trustees of two of our Chapels in that district, who brought actions for damages against certain persons for forcibly entering the chapels without the consent of the trustees. The counsel for the plaintiffs were Miles O'Reilly and W. H. Draper, Esqrs., and for the defendants, — Notman, Esq. The cases were ably argued on both sides. Some of the trespassers claimed a right to the use of the chapels on the ground of their being members of the Methodist Episcopal Church to which the property was originally conveyed ;—and in one of the suits one of the principal defendants was a person named in the original deed as a trustee. In both cases a verdict was rendered for the plaintiffs with costs and damages.

The decisions in these suits are important, not only in that they serve to teach angry schismatics throughout the Province that they are not to take the law into their own hands, and decide upon their right to enter premises in the possession of others without their consent,—but more especially because the legal title of the Wesleyan Methodist Church in Canada to the property originally deeded to the Methodist Episcopal Church became a subject of consideration, and after being ably argued by the counsel on both sides, drew forth the following decision of the Chief Justice on this point, in his charge to the jury :—

"That the change of the title and government of the Church having been made in accordance with the disciplinary power vested in the Annual and General Conferences (evidences of which were

given to the court, and a copy of the Discipline put in on record,) therefore, the identity of the Church was preserved, though under a different name; and any persons refusing to assent to the regulations made by the Conference in 1833, and organizing themselves, either under the old or any other name, are, in fact, seceders, and cannot be considered as having any title whatever to the property of the Church."

By the consent, and, indeed, at the request of the plaintiffs, no person connected with either Church sat as jurors in either suit, and as the juries were composed of respectable, intelligent and disinterested men, there can be no doubt as to either the legality or equity of their verdicts. While we regret that the improper conduct of the defendants should have subjected them to the payment of damages and costs to a large amount, we cannot but feel unfeignedly thankful to the Great Head of the Church that he has caused these unpleasant affairs to terminate in a manner which must tend to increase the stability of those Institutions of Methodism which have contributed so largely to the religious prosperity of the Province.

201. Second case, which occasioned some suspense and the possession of the chapel by the Episcopals for a time, is thus stated by the *Guardian*:—

WATERLOO CHAPEL CASE.

We embrace the earliest opportunity to lay before our readers an outline of the proceedings had at the court just closed at Kingston in reference to the Waterloo Chapel.

It is generally known that a neat Methodist Chapel was erected at Waterloo some years ago, and secured by the regular deed of conveyance to certain persons in trust by the name of the Trustees of the Methodist Episcopal Church. About a year after the union of the Canadian and British Methodist Connexions, when the form of government of the Methodist Church in Canada underwent some change, and the style of the Church was altered from the Methodist Episcopal to the Wesleyan Methodist Church in Canada, two of the trustees named in the deed thought proper to dissent from the proceedings of the Conference, and to organize themselves with a few dissatisfied persons in other parts of the Province under the

title by which the Church was formerly designated. Having done so, they claimed the right of entry into the chapel as its legal proprietors, which having been denied them, forcible entrance was twice riotously effected, for which prosecutions were entered against the persons immediately concerned. While those prosecutions were still pending an action of ejectment was commenced by the seceding parties, under the corporate name of the trustees of the Methodist Episcopal Church, against Mr. Bell, the sexton, who was in possession by authority of the remaining trustees on behalf of the Wesleyan Methodist Church. The trial came off on Friday, the 9th inst., before the Hon. Justice Macaulay, and occupied about six hours.

The facts of the case appeared nearly as follows :—In 1832 a conveyance of the land in question was made to nine individuals who had been previously nominated to hold the same by the name of "The Trustees of the Methodist Episcopal Church of the Township of Kingston," upon certain trusts therein specified, and with an express provision for the appointment of new trustees whenever a vacancy should occur by death or by any trustee ceasing to be a member of the Church. The possession of this Church was held by Bell, the defendant, under the express authority of five of those trustees ; two others of them had voluntarily given up their trust by formally withdrawing for that express purpose, and had immediately afterwards become members of the Church again, and, so far as their sentiments and opinions are concerned, were in favor of the defendant's holding the possession. The other two trustees were in truth the ones who sanctioned the ejectment being brought.

The proceedings at the Annual and General Conferences at Hallowell, in 1832, were fully proved—as well as the final ratification of the Union with the Wesleyan Methodist Church in England, at the Conference at Toronto, in 1833. It was also shewn that the two trustees had been appointed in their room with whose sanction also the defendant was in possession.

On the part of the defendant it was argued, that under these circumstances the defendant could not be treated as a trespasser, and that he was entitled to a verdict on one of two grounds :

1st. That the possession of the Church under the authority of the five trustees alone was an answer to the action, even admitting the others still to have continued trustees.

2nd. That the two trustees had ceased to have any right under the deed, by the fact of their withdrawal from the Church after the Union in 1833; and consequently, the only persons entitled to maintain this action as trustees had put the defendant into possession, and that the corporate name could not be used to turn him out against their act and will.

The plaintiff's counsel replied that the proceedings at the Conferences at Hallowell and Toronto were illegal, and beyond the authority of those bodies; that the Methodist Episcopal Church had never ceased to exist as a distinct body, and that the seven trustees had, by continuing members of the Wesleyan Methodist Church in Canada, ceased to be members of the Methodist Episcopal Church; that none but the members of the Methodist Episcopal Church were capable of being trustees, and so the only two remaining trustees were those who brought this action. The witnesses produced in support of this position failed, however, in every point to substantiate it. By their own admission it appeared that while they claim to be governed by the Discipline of the Methodist Episcopal Church in Canada, as adopted in 1828, they had not the materials required by that Discipline to constitute their first Annual Conference, as they termed it, held in 1833,—that their General Conference also was irregularly organized,—that the manner in which Mr. Reynolds was elected and ordained Bishop was at variance with the established discipline and usage of the Church,—and it was urged in justification of these variations, and this unprecedented mode of procedure, that they were "driven to them by the peculiarity of their situation."

In reply to their position it was shewn in evdence that the two persons who brought the action had for a time acceded to the alterations,—that they remained members of the Church after those alterations, and acted officially as such, one in the capacity of a class-leader and the other as a local preacher, and that they subsequently withdrew in a formal manner from the Church, and by thus ceasing to be members, ceased to be trustees, according to a provision to that effect in the deed. It was therefore argued, that as they had never been re-appointed, they were not trustees, and that there were in fact no parties capable of maintaining this action.

The Hon. Justice Macaulay addressed the jury at some length,

in which he expressed his impression that there was no fact to be tried—that both parties admitted all that had taken place on either side; and the effect of these matters was, it appeared to him, a conclusion of law, not of fact—and desired the counsel on both sides to consent to a verdict for the plaintiff, with leave to move the court in term to set it aside and enter a non-suit. The defendant's counsel desired to have the question submitted to the jury—particularly as to the fact that the defendant was in possession under the authority of a majority of the trustees, and could not therefore be treated as a trespasser. After some discussion they offered to consent to a verdict for the plaintiff, subject to the opinion of the court on the evidence, and a verdict to be entered for the defendant if the opinion of the court was in his favor; but the plaintiff's counsel refused to accede to this; upon which Justice Macaulay said he was not prepared to decide on the law of the case, or to charge the jury which party was right, until he should have opportunity more maturely to examine the Discipline of the Church, —that he still thought there was nothing to submit to the jury, and he could make no question for them,—that if the counsel on both sides would not agree to the suggestion he had made, but drive him to decide at the moment, he should do what he believed was usual in such cases, direct the jury to find for the plaintiff. He desired it to be understood that he expressed no opinion neither one way or the other as to the rights of either side. The defendant's counsel would of course move against his decision, when the whole case would be argued, and a deliberate judgment formed upon it. The jury, after some hesitation, found for the plaintiff, and the verdict will be moved against next term, when we have no doubt the affair will be fully discussed, and we hope set at rest.

202. The Wesleyans retained possession of it until the case was argued before the Judges and decided on. At that time the Judicial Bench consisted of only three Judges: Chief Justice Robinson, and Justices Macaulay and Sherwood. The Chief Justice gave his decision for the defendants, and the other two for the plaintiffs, which gave the Church to the Episcopals, which they held possession of for a time. But subsequently, if we may

anticipate, the Bench was strengthened by the accession of Justices Jones and McLean. The case was brought before them again, when three out of the five judges, that is to say, Robinson, Jones and McLean found in favor of the Wesleyans, in whose possession the Church has ever since remained.

203. Our deminishing space prevents the record of the excessive labors of many of the ministers of the Conference, and the report of partial successes and times of revival in many localities, despite the numerical decrease on the year already referred to.

204. The Lower Canada District Meeting was held in the city of Montreal. It followed upon the heels of the session of the Upper Canada Conference. It was presided over by the Rev. William Lord on the eve of his departure to England. The Rev. William Croscombe says of that meeting and of Lower Canada Methodism, at the close of the year 1835–36 and the beginning of 1836–37, as follows, in a letter to the *Guardian* :—

I am happy to inform you that we had a profitable and even delightful district meeting in the city of Montreal. All the brethren belonging to the district, together with three additional laborers who have offered themselves for the work of the ministry in this district, were present. Much peace and harmony prevailed among the brethren; and the statements they made relative to the religious state of our Societies were of a truly cheering character.

Upwards of 300 are added to our number after filling up the vacancies occasioned by death and an unusual number of removals from the district. To God be all the glory!

The religious services of the meeting were exceedingly solemn and edifying. Among the most interesting was an address delivered by Mr. Lord on Sabbath evening, in which he referred, with great effect, to his visit to the General Conference of the Methodist Episcopal Church in the United States—and also to your very interesting Conference at Belleville.

On Monday evening two of our young men were solemnly set

apart to the work and office of the ministry amongst us, by the imposition of hands and prayer. It was a most interesting season, and one that will not soon be forgotten by the very attentive audience who witnessed it.

Our district anniversary missionary meeting took place the following evening, and was attended by a most respectable and crowded assembly. All, I believe, felt it to be a most delightful season of intellectual and benevolent enjoyment;—but our friends, Mr. Lord and John Sunday, seemed to excel their former selves.

The public collections at the sermons and annual meeting amounted to about £40.

Thus it appears that in every department of our work there is a very perceptable improvement; and I think the brethren have proceeded to their different fields of labor with stronger determination than ever to devote themselves to the great work of saving souls.

205. Mr. Croscombe remitted to the Editor of the *Guardian*, for the Upper Canada Methodists, the "last communication they were to receive from their beloved President." As it gives one more glimpse of the man and his labors, we must try and find room for it.

To the Editor of the Christian Guardian.

My Dear Brother,—I have just arrived at Quebec, and early to-morrow morning expect to be borne down this magnificent river by the wind and waves. Since I arrived in Montreal I have been engaged in attending to public business from early morn till late at night, with scarcely a moment's intermission to this hour. I can assure you I am literally worn down, and feel rest to be absolutely necessary. I had purposed to write to my esteemed brethren and friends, through you, at considerable length; but I have neither time, strength, nor spirits left to enable me to carry my purpose into effect. I hope, however, to avail myself of the privilege of addressing you from the other side of the sea in a few weeks, please God.

I cannot let this opportunity pass without thanking my brethren and numerous friends for their unvarying kindness, from my first entrance into these Provinces to my departure. Indeed, the expressions of respect and affection with which I have been everywhere greeted would have been quite oppressive if my mind had

not been intently engaged in business. I leave the country with regret in many respects, but with unspeakable satisfaction in witnessing the peace and the harmony which almost universally prevail in both Provinces, and those openings for spiritual culture which present themselves in every direction. I have been greatly gratified in hearing of the favorable circumstances which attended the opening of the U. C. Academy. Mr. Richey's talents and character will give great weight to that Institution, and as I have no doubt he will be ably supported, it will at once take a station among the first literary institutions on this Continent.

And now, my dear brother, I must conclude by requesting an interest in the prayers of my religious friends in both Provinces on my own behalf and family, and can assure you that I shall not forget to pray for them. With sentiments of esteem and affection,

I remain, my dear brother,

Your affectionate brother, WM. LORD.

Quebec, 23rd June, 1836.

206. We have but little heart to attempt to give the stations for Lower Canada, for reasons which have been already frequently given We may rather venture to mention some anomalies and new hands which characterize the appointments for 1836–37, as they stand in the British Minutes for that year. Mr. Stinson's name, for instance, stands in connection with Montreal and St. Johns, who we know remained in Upper Canada. A Mr. James Pattison's name stands in connection with Mr. Stinson's for those places, whom we fail to trace in any of our books of reference, and of whom we consequently can say nothing further. All the other names of the previous year remain, excepting the Rev. Matthew Richey, who had accepted the Principalship of the Upper Canada Academy, under the direction of the Canada Conference, located at Cobourg. Mr. Harvard gave his spare time to Montreal. He brought with him a colleague from England, in the person of John B. Selley, of whose early life we are not informed, ex-

cepting that we have learned that he was bred to the medical profession. Mention is made of him and the Montreal Circuit in the following extract from the January number of the *Wesleyan Magazine* for 1837: "The Rev. William M. Harvard, with his family, and Mr. Selley, his companion and colleague, have arrived in Montreal. They reached New York on the 11th of October, after a voyage of forty-one days, and Montreal on the 16th." Mr. Harvard's letter, dated November 4th, says:—

The Lord hath, indeed, done great things in this place; and the sanctions of grace and Providence, which he has been pleased to give our honored predecessors in the work, lead us to thank him, and take courage in the further prosecution of the same important undertaking. I was happy to meet Mr. Stinson here, with whom I had the opportunity of conferring on various matters connected with our Canadian work. He is a valuable agent in this country. I am thankful to say that we are all in good health; surrounded with many kind friends, and prospects of usefulness. May I have grace to act worthy of the important situation in which I am placed.

207. Rev. John Borland's name appears in the British Minutes this year for the first time. He had been employed the previous year on the Melbourne Circuit under the chairman. This year (1836-37) he is appointed to the rough New Ireland Circuit. The accession of this man to the ranks of the itinerancy was a great acquisition to the work. He was born in Ripon, Yorkshire, England, on the 23rd of September, 1809, and was consequently 26 years of age when he entered the regular work of the ministry. He came with his parents to Quebec in 1818, where he remained till his going into the travelling connexion. He received a good education, and was converted in 1826, at the age of seventeen. He became a local preacher five years after. His deep, uniform piety, excellent gifts, and gentlemanly manners, pointed him out as a suitable person

for the pnblic ministry of the Gospel. His greatest drawback for a time was a feeble voice; but a voyage to Europe had a renovating effect upon his constitution, and practice in speaking greatly increased his vocal power: in so much, that, with a very distinct enunciation and calm delivery, he became a very pleasing and effective speaker. On his return from England, therefore, despite his being married, he was employed in the work,—something unusual in a direct connection with the British Conference. His general talents, commanding person, and genteel manners, along with a certain robust resolution of mind, soon made him a leading person in that district. The writer never saw him till he had attained the age of forty-five, when he came as one of a delegation to the Canada Conference. He was tall, (perhaps five feet eleven inches,) with originally dark hair, which then began to be a little silvered at the sides, very handsome and graceful. He was a ready preacher, though not very profound, and exceedingly affluent in language.

208. Mr. Squires remained in Stanstead till the spring of 1837, when he went to St. Armand's. The numbers for Lower Canada, at the close of this year, stood at 2,520, making the encouraging increase of 223. The total strength of central Canadian Methodism at the date indicated (June, 1837), was seventeen thousand nine hundred and seventy-three.

1837-38.

209. The Conference for this year met in Toronto, on the 14th of June, the newly-appointed President, the Rev. William Martin Harvard, in the chair. He proved to be very devout, urbane, and dignified; but the great difference between him and his predecessor, the Rev. William Lord,

in executive capacity, was seen in the lengthening of the Conference session from four or five days to ten days; for this one did not end its session till the 24th of the month. In one respect Mr. H. was more approved than the other, in that he allowed of more extended discussion of all the questions that came up; and at this particular Conference there were some unusual matters introduced, which it is doubtful whether Mr. Lord would have allowed at all.

210. The Rev. Egerton Ryerson arrived from England a short time before the Conference met, and to mark its approval of his service in obtaining a royal charter for the Upper Canada Academy, and in the pecuniary aid which he had collected for that Institution, he was elected Secretary. Besides which, he was requested to "accept the very cordial thanks of the Conference," while they also "affectionately recorded upon their Journals their unanimous conviction that he had thereby not only amply earned such a tribute of their brotherly gratitude, but that he had justly entitled himself to the grateful regards of every genuine friend of Upper Canada."

211. The painful agitation which the preachers had been forced to confront throughout the Upper Province through the year now ending, an agitation which had resulted in the loss in this part of the work of 591 members from the Church, led the majority of the body to think that something should be done to place the true position of the Canada Conference before the country, and thereby do something to tranquilize the public mind. To this measure the newly-returned Secretary lent himself, and drew up and submitted the following resolutions, which were affirmed by the Conference. They may seem long and not very interesting to the general reader, but they embrace principles of great importance, the utterance of which were soon to

affect the good understanding between the British and Canadian Conferences. We therefore give them in *extenso*. They are headed and expressed as follows :—

GOVERNMENT GRANTS.—CLERGY RESERVES.

Question 21. What are the views which the members of this Conference feel themselves called upon, in the present peculiar and eventful crisis of the ecclesiastical and civil affairs of this Province, formally to embody, and unitedly to avow, in regard to the great questions which relate to the religious instruction of the country, and our own rights and privileges as a Christian community ?

After a very lengthened, and minute, and comprehensive investigation of the whole subject, the following resolutions were unanimously adopted :—

It having been represented that there are some dissatisfactions in different parts of the Province on account of certain grants made by His Majesty's Government to the Wesleyan Missionary Committee in London for the religious instruction of the Indian tribes and destitute settlers,—also on account of the unsettled state of the Clergy Reserve Question ; and whereas, vigorous and widely-extended efforts have been and are being made, under these pretexts, to excite prejudices against our Connexion, this Conference deems an expression of its views on these subjects due to its own character and the feelings and interests of the Church of which it is the pastoral head : it is therefore Resolved,—

1. That at its last two annual meetings this Conference has expressly stated that no public or Government grants have ever been made to this body, and that it desired no other support for its members than the voluntary contributions of Christian liberality.

2. That the sum of £900 sterling was granted to the Wesleyan Missionary Committee in London, in 1333, and also a further sum of £550 in 1834, by order of His Majesty's principal Secretary of State for the Colonial Department ; which sums were granted (as appears by official documents) without any solicitation on the part of the Committee in London,—similar grants having also been made by the Imperial Government to the Committees of the Church, London (Congregational), and Baptist Missionary Societies, to promote the instruction and improvement of the destitute in other Colonies. That the sums which were granted by His Majesty's Government to the Wesleyan Missionary Committee have been ex-

pended (as may be seen by the printed Reports of the Auxiliary Methodist Missionary Society in this Province), solely and entirely in the improvement of the long-neglected aboriginal Indian tribes and destitute settlers, and in no instance whatever either to increase or make up the disciplinary allowances of the circuit preachers; and there is every reason to believe, that, had no grants ever been made by the Imperial Government to the Wesleyan Missionary Committee, either through their Treasurer in London or their Agents in this Province, the personal interests of no preacher or missionary would have been in the slightest degree affected.

3. That the correctness of this statement of the case is put beyond all possible doubt by the fact, that no grant has been received from the Government by the Wesleyan Missionary Society during the years 1835, 1836, and 1837, and yet not a farthing of loss has been sustained by any member of this Connexion; although the field of missionary labor may have been thereby circumscribed.

4. That the members of this Conference, either collectively or individually, have no interest to promote in the religious and civil improvement of the aboriginal Indian tribes and destitute settlers, different from that of every friend of the cause of missions throughout the Province.

5. That this Conference, without any desire to interfere in the engagements between His Majesty's Government and the Wesleyan Missionary Committee in London, cannot forbear to express its deep regret that, in consequence of the divided state of public sentiment, and of various misrepresentations which have been circulated, the several Government grants, commonly called "Religious Grants," which have been made for specific religious purposes, (however benevolent the intentions and the feelings which may have dictated them, and however noble and Christian the objects for which they were intended), have proved seriously prejudicial to the peace and tranquility of the Province; and especially as the continuance of them in their present form seems to have been made use of to embarrass the settlement of the important question relating to the Clergy Reserves.

6. That at the continuance of the aforesaid grant to the Wesleyan Missionary Committee, in aid of the Indian tribes, as a charge upon the casual and territorial revenue, is one of the conditions upon which His Majesty's Government has proposed to cede the control of the said revenue to the Provincial Legislature,—and as in a message from His Excellency the Lieutenant-Govenor to the

House of Assembly, bearing date the 18th of January, 1837, it is stated that a claim is urged upon the said revenue by the Wesleyan Methodist Society in this Province,—and as the alleged existence of such a claim has been represented as impeding the settlement of the general question relating to the casual and territorial revenue, pending between this Province and the Imperial Government,—this Conference, with a view of correcting an impression so erroneous and injurious, disclaims any demand upon the casual and territorial revenue, and leaves it entirely to the unbiased judgment of the authorities concerned, to decide whether any public aid can be properly and advantageously given towards the improvement of the injured aboriginal inhabitants and owners of the colony, and if any, to what amount, and through what agency.

7. That it is the strong conviction and deliberate judgment of this Conference, that the interests of religion, the stability of the Government, and the welfare of the Province, require the earliest possible settlement of the long agitated Clergy Reserve Question, in accordance with the wishes and circumstances of the inhabitants; and that those interests have been very seriosuly sacrificed by the delays which have attended the proposed adjustment of that question—so frequently urged upon the attention of the Provincial Legislature by the Imperial Government.

8. That while, as a body of Christian and Methodist ministers, and especially in view of the affectionate reverence we feel for the honored memory of our venerable founder, Mr. Wesley, we would conscientiously abstain from all needless intermeddling with secular politics, yet, at the same time, this Conference has, heretofore, as well by its addresses to His Majesty, as through its official organ, the *Christian Guardian*, expressed its decided conviction of the inexpediency of the establishment of one or more Churches in this Province, with exclusive rights and privileges,—however well suited such an establishment may be to the condition of the Mother Country, where it is distinctly recognized by the constitution of the government, is sanctioned by various legislative enactments, and includes a majority, and is desired by the great body of the nation;—that, in this expression of opinion, other religious bodies, and the majority of the inhabitants of the Province, through their representatives in the Provincial Legislature, have concurred, by repeated addresses and petitions to the Imperial Government and Parliament;—and that the continued efforts of certain members of

the Church of England to maintain, and the recent attempts of delegates of the Kirk of Scotland to secure, an ascendancy over their Christian brethren of other denominations, who ought to stand on a perfect equality with them, will, if successful, be in direct violation of those principles of civil and religious liberty for the maintenance of which this Conference still, as formerly, contends, as being essential to the peace, welfare, and good government of His Majesty's faithful and loyal subjects in this Province.

9. That this Conference cannot, without a dereliction of the duty which it owes to the members of the numerous congregations under its pastoral care and instruction, and without a wide departure from its often avowed sentiments, sanction, even by its silence at the present crisis, the efforts which are employed to deprive them of those rights, and of that equal and impartial protection, to which their numbers, labors, and long-tried attachment to His Majesty's Government give them an indisputable claim.

10. That should any adjustment of the Clergy Reserve Question be proposed and determined on, which would not contravene the principles laid down in the foregoing resolutions, and by which individual and collective effort can be combined for the religious and educational improvement of the country, the members of this Conference avow their determination not to receive or apply any legislative aid for their own pecuniary support; or for any other purposes than the religious and educational improvement of the Province, in such way as may be in accordance with the views of a majority of two-thirds of the several quarterly meetings throughout the Province; before which the Chairmen of the several districts are directed to lay the subject, as soon as the Clergy Reserve Question shall have been settled by the Legislature.

11. That this Conference, on the present occasion, reiterates its expression of affection and loyalty to our most Gracious Sovereign; feels humbly grateful for the condescending and liberal expression of Royal favor to the efforts of the Wesleyan Methodist Church and other friends of Christian education in this Province; and resolves to continue its prayers and efforts for the maintenance of the Constitution, as established by law, and the existing connection between this Colony and the Parent State.

212. The ranks of the itinerancy were strengthened by the admission of three brethren on trial with the Conference. These were David Hardie, Wellington Jeffers, and William Coleman. The two first having been employed by chairmen of districts during the preceding year—indeed, Mr. Hardie more than a year—have come into view already. The last one of the three, Mr. Coleman, was a native of Cornwall, England; the third, one of eight from the neighborhood of Lostwithel, who, first and last, came to the assistance of the Canada brethren in their evangelistic work,—of whom six at this time (1837) still survive. Mr. C. was large and strong in person—had obtained the matured age of twenty-nine—was very much devoted to God and the work of soul-saving—had a very active, inquiring mind—and, although a little given to hesitate while speaking, yet, as his words were searching and his spirit tender and sympathizing, he became what might have been called a persuasive preacher.

213. William Griffis, a very worthy man and an useful laborer, "desisted from travelling" at this Conference, very much to the regret of his brethren, and to his own after sorrow, as he more than once felt and confessed. He settled in what was called the "Thames County," where he rendered good service to the Wesleyan Methodist Church for many years, to which he continued loyal while he remained in the Province. He is, I believe, still living somewhere in the Western States.

214. Ezra Adams and Daniel McMullen were added to the list of superannuates—the former to come back into the work again, after a time; the latter, I think, never, unless as a temporary supply. He settled in the county of Prince Edward, within the bounds of which, first in one

place and then another, he has ever since remained. He has been a very willing laborer in this reduced sphere; and, part of the time, doing a much needed work for Protestant female education, by acting as proprietor of a Ladies' Seminary, located in the town of Picton, of which the talented Miss Creighton, now Mrs. Arthur Youmans, was the efficient preceptress. Mr. McMullen has had the singular felicity of raising a large family of virtuous sons and daughters of more than average talent and energy.

215. The Rev. Ephraim Evans was re-elected Editor of the *Christian Guardian*, but, to give the paper a sort of impersonal character, it was ordered, by vote of the Conference, "that the name of the Editor be omitted, simply stating that it was published under the direction of the Conference." Ever since the Editor's name has made no appearance on the little page of the paper, but this regulation of doubtful propriety is eluded by the publisher's card on the first page. "A Committee was also associated with the Editor, who should be responsible to the Conference for the general management of the *Guardian*, and all other publications." This was the origin of our present "Book and Printing Committee." The restrictions enacted were intended to prevent the alleged intermeddling with party politics, or any other subjects affecting the Connexional interests of the Church, which had wrought so much agitation in the body; but the times were evil, and new complications, and new subjects of turmoil were to arise before the year was out.

216. This was the first year that formal regulations were made and published in the Minutes for the guidance of the Book-Steward and the management of the Book-Room. The Rev. John Ryerson was appointed to the Book-Steward-

ship, in connection with the chairmanship of the Toronto District.

217. This year a "Committee of Privileges," consisting of ministers and laymen, consequent upon the efforts to wrest the Church property from the Wesleyan Methodist Church, was constituted, and was in being, for some years, but the occasion for which has now happily passed away. Were it not for engrossing too much valuable space, I would certainly publish the names of the twenty-one laymen on this Committee, that it might be seen who stood in the breach in those critical times. I may, however, register those of the good men and true, who have passed out of sight into the invisible world. These were Samuel E. Taylor, Jonathan Dunn, Richard Woodsworth, James Dugal, John Counter, George Brouse, Benjamin Corwin, Alexander Davidson, John Scatchard, and Edward Jackson. This is the first year that the last loved name appeared in the public doings of the body with which it was to remain connected till the last Conference (1872), since which, he has triumphantly passed away to his reward in heaven.

218. My space will not allow me any longer to give the preachers' stations in detail, but a few noticeable changes may be referred to. Richard Jones removes from Hallowell Circuit to Hamilton, of which the charge is given him, with two able colleagues, Messrs. McNabb and W. Jeffers, and is also invested with the chairmanship of the Niagara District, which only occupies half his time. This was his first incumbency in an office which he held uninterrupted for a period of thirty years, a proof, by the way, of his safe and successful administrative ability. Wm. Ryerson, who had preceded Mr. Jones at Hamilton and in the Niagara District, succeeded the Rev. Mr. Lang as the Superintendent of the Toronto City Circuit. Another new

name appears in the list of Chairmen, with a district which occupies his full time to visit all the circuits quarterly within its bounds, after the unusually short period of only six years in the ministry. The man referred to was Henry Wilkinson, and the district Augusta. The size of the district, and the Episcopal agitation of which it had been a theatre, demanded a man of his energy and industry to retrieve it from disaster. He then, as ever he did, manfully and successfully performed his part. His labors were herculean, and his prosperity at this period was unbounded.

218. John Carroll, removed from Brockville to Cobourg. The former place ceased for a time to be a station, and was united to the Elizabethtown Circuit, and the venerable Healey descended from the chair of the district to take charge of the united circuit, with a colleague new to the country, who has since ranked among the leaders of Methodism in Canada. He was a native of Linconshire, England, and had received a thorough English education, to which he had added a very liberal course of private study. He was converted in boyhood, and began to preach when the merest stripling, in which he gave great promise of success; but a very early marriage had blocked up his entrance into the regular work at home. Three years before our present date, he had emigrated to the United States, and connected himself with the New York Annual Conference, in which city he labored till the previous Conference year, during which several leading Canadian ministers, including the Rev. Joseph Stinson, making a visit to the Republic on connexional business, met with the young Englishman, and urged him to come and labor in this part of the British dominions. As his brother-in-law, the Rev. Benjamin Slight, was already here, he was easily induced to come, and joined some of us at Oswego, on our

way to the Conference of 1837, in Toronto, and was received by it as a probationer of three years' standing. He took part in the Conference missionary meeting for that year. Although then married, he did not seem more than twenty-two years of age. Mr. Scott proved himself exceedingly facile in acquiring and communicating information—the latter especially when writing was concerned. He is one of the most correct and ready of writers, but his style never attracts attention to itself, so entirely is it a vehicle alone for the ideas it conveys. The want of a glowing manner in speaking, and of a plodding exactitude in his pastoral work, in my humble opinion, are the reasons why he has been less desiderated than, with his great ability and kindly, Christian spirit, he ought to have been. He was destined, however, to do a large amount of connexional work both in writing and otherwise, and a vast amount of service to the Provinces of Upper and Lower Canada in opposing the prevailing intemperance, an enterprise to which he early, as he has preseveringly, devoted himself. During the Conference year of which we write, he successfully met the opponents of Conference within his circuit, and also the apostles of Mormonism, who were then making sad havoc in the Churches of that part of the country. He held a public discussion with one of its champions, and gave him a signal defeat.

219. In connection with the next circuit, Prescott and Augusta, there is an entry somewhat peculiar : after presenting George Ferguson and Henry Shaler, as the preachers laboring on the circuit, and before the mention of Charles Wood as a superannuate, we have the following :— "Philander Smith, by his own request, recommended to the Black River Conference of the M. E. C. in the U. S." This was the end of all connection with the Wesleyan

Methodist Church of one who had been a conspicuous member of the Canada Conference in his day. He had been superannuated since 1834, the whole of which time he had been far from feeling himself at home in the Wesleyan Conference; in fact, there can be no doubt that his want of loyalty to it, had an alienating effect upon his relatives and many acquaintances with whom he held intercourse. At the Conference of 1837 he reported himself able to travel, but expressed his expectation of going to the United States through the course of the year. Hence, the entry in the Minutes above given. But he had no sooner received his certificate of standing, than he repaired to the Episcopal Methodist Conference, then in session a few miles up Yonge Street, and united himself to that body. He did not, I think, take any circuit work at once. He passed through a series of very afflicting worldly embarrassments for some years, from which his industry disentangled him, when he went into the full work of the ministry in the body he had joined; and after a time, he was elected and consecrated one of their Bishops, which responsible position he retained till his death, which occurred only a few years ago. In the latter part of his time, his style of preaching appeared old-fashioned; nevertheless, he showed himself possessed of considerable acumen on theological questions to the last.

220. The Rev. Cyrus R. Allison was this year restored to the effective ranks, and removed from the Stewardship of the Academy and placed on the Murray Circuit, where he met with considerable success, his numbers going up from 482 to 493, a net increase of eleven. He was replaced in the Academy by the Rev. John Beatty, who had been Agent in collecting funds for the establishment of that Institution.

221. As the author happened to be the Superintendent of the Cobourg Circuit, where the Connexional Academy was located, and as that Institution was at this period about fairly started, it may serve the purposes of history, to be somewhat particular about what came under his eye that year, with regard to both the Institution and the circuit. At the beginning of the year the circuit extended from Rice's, above Port Hope, to the village of Colborne; and its northern boundary extended in some places as far as Oak's Mills, in the rear of Hope township. In the course of the year we enlarged our field of labor westward into the township of Clarke, taking up at least three additional appointments. Thus augmented, it embraced five or six villages and hamlets, and fourteen or fifteen country neighborhoods besides. Including Mr. Douse, my colleague, and myself, and the ministers and preachers connected with the Academy, as teachers, office bearers, and students, with the many talented local preachers throughout the circuit, there was a staff of twenty-two or twenty-three laborers. We found the circuit in a good disciplinary state, but not lively. Our first business was to establish a character for punctuality, in so much as to engage the people's utmost confidence in our fidelity. Next, we organized a class in all the places where there had only been preaching before, amounting to five or six. We did not attempt, or succeed much in the mere work of holding protracted meetings; nevertheless, we enjoyed a great revival during the year. It was just the result of returning vitality to the circuit, and of faith in the saving value of the ordinary means. The work of revival made its appearance the first of December, but was checked by the outbreak of Mackenzie's rebellion, which occurred a few days after. At the monthly missionary prayer-meeting, on the first Monday evening in January,

1838, the spirit of awakening returned in a singular manner, impelling piercing cries on the part of penitent souls. The work was followed up, and spread through Cobourg, originating several new classes—next to the Academy—where forty students were converted; then, northward, resulting in the formation of five classes immediately back of the town; and nearly every part of the circuit felt the reviving influence. The augmentation of numbers was from 296 to 522, a net increase of 326—a strictly class-meeting membership too. The local helpers in Cobourg were of the most efficient kind. The two brothers Philp, William and Samuel, had not yet gone into the itinerant work, and were exerting a most benign influence in their local sphere. The preaching of the Rev. Matthew Richey, A.M., the Principal of the Academy, was truly Wesleyan and beneficial, much desiderated, and given throughout the circuit as much as his slender health would allow. The Rev. John Beatty gave us his richly scriptural sermons wherever his services were required. And James Spencer, afterwards so celebrated for his writing and connexional influences, was conspicuous among the student preachers for his exemplary conduct and great laboriousness, earning for himself the *sobriquet* of "Bishop" among his admiring friends.

222. Several circuits were left in the Minutes with "to be supplied"—"one to be sent"—or "one wanted," annexed to them, especially in the case of second preachers in certain circuits. How some of these vacancies were supplied we have not learned at this writing; but the supply for the Thames Circuit, along with the devoted Stephen Miles, was a young man, late a student in the newly opened Academy, born, I believe, in Kingston, of Irish parents, and converted under the ministry of the Rev.

Joseph Stinson, whom, in person, voice, and manner of preaching, he very much resembled. He was then perhaps, not more than twenty years of age, but already gave earnest of the cultivated and able ministry which has since characterised George R. Sanderson. It was on his way to his circuit this year, that the writer first made Brother S.'s acquaintance; at which interview I learned, that as he had ridden from Kingston to Cobourg on horseback, so he expected to finish his journey by the same conveyance—a no trifling exploit in the heat of summer. His long ride to the circuit was only the prelude to very excessive labors after he reached it.

223. Two other brethren were employed in this way, but at this writing we cannot tell which of these vacancies they respectively filled, only we are morally certain that they both labored to the west of Hamilton. These two men were Arcle Stokes Newbury and Henry Byers. Newbury was English, Byers was Irish; the former had just arrived from the old country, the latter had lived in Kingston for some years; the one was well educated and talented, the other was not equally so; but Newbury stood not out his probation, Byers continues until this day—a supernumerary minister. The supply of Guelph, we have reason to believe, was the devoted Samuel Fear, of whom the reader has learned something already, but who will still come into more agreeable prominence before my history ends.* Geo.

* Since writing the above, a letter addressed to me by Mr. Fear, "May 4th, 1871," but which was mislaid, and not used under the preceding year where it would have come in more appropriately, I furnish now, as containing most interesting reminiscences. He says, "We arrived in Guelph in June, 1836. I opened my commission the first Sabbath, from Ps. cxviii. 25,—prayer having been offered on both sides the Atlantic. On the foaming deep we had

B. Butcher, whom we introduced in an account of previous years, was allowed to visit England, and no account of him appears in the Minutes.

224. At the foot of the Minutes for 1837, is the following entry:—"Peter Jones, having the permission of the Conference to visit England in the autumn, shall spend the summer in visiting Manitoulin and other missions, under the direction of the General Superintendent of missions." Manitoulin Island appears in the list of missions for this Conference year (1837–38), and Mr. Jones visited it, as we shall see; but I suspect no permanent missionary was placed there, and that same failure to send one was one of our connexional mistakes. As Mr. Jones has now resumed his Journal again for a time, I think it best to draw largely upon this invaluable repertory while I may, especially as it furnishes glimpses of the whereabouts and work of other distinguished laborers in the missionary field with whom the reader will want to keep up his acquaintance,—such as William Case, Joseph Stinson, Gilbert Miller, Jonathan Scott, Benjamin Slight and James Evans, with several

answers to prayer in displays of the power and goodness of God. An infidel would have believed, could he have seen as we did. Our place of worship was William Day's house. His father, Daniel Day, was a class-leader, a holy man. Several classes were formed, and two in the adjoining township of Eramosa. Henry Orton, M.D., had furnished me the means in part to come; and on my being called out to travel, he frankly forgave me the debt. Of himself, I feel it my duty to say, there are few such. Besides him and family, there were John Kirkland, James Hough, and myself and family, from the great Nottingham Circuit—its plan having 60 local preachers and 30 appointments. All we wanted was proper recognition by the Conference. This was received threugh that indefatigable man, Rev. Joseph Stinson, D.D." The rest of Mr. Fear's letter will assist us in illustrating a subsequent year.

others of mi· or note. We, therefore, furnish the Journal *in extenso* till he leaves for England :—

SATURDAY, June 24th.—The propriety of establishing a central Manual Labor School, for the instruction of the Indian youths of this Province, was discussed in the Conference. A Committee was formed for the purpose of adopting a uniform system of Chippeway orthography, consisting of the following persons : J. Stinson, E. and J. Evans, W. Case, P. Jones, and such persons as the Bible Society in this city may appoint. I am appointed to visit the Manitoulin Island this summer, and to have leave of absence in the fall to visit England. Mr. Slight continues at the Credit.

WEDNESDAY, July 12th.—Made a few purchases, and then returned home in the afternoon. In the evening had an unpleasant altercation with Brother E. about the translation of the hymns, which had a bad effect upon my mind. I felt that the last translators had not shown me that courtesy, by not consulting me before they proceeded to translate those very hymns which I translated some time ago, and which have been in use these several years amongst our Indians.

MONDAY, 17th.—Engaged in making preparations for leaving home in order to make a tour to the north. In the evening I left for Toronto in my carriage. My companions and fellow laborers went by the boat. Thomas Magee and Thomas Fraser, from Grape Island, are employed by the Society. John Campbell, a sober, steady Indian, belonging to the Credit, has volunteered his services, as a singer. I accepted his offer, and agreed to find his board.

SATURDAY 22nd.—We arrived at the Narrows Mission about 3 o'clock in the afternoon, and were not a little mortified that a part of our provisions and luggage had not been landed by the steamboat. This will detain us at least three days before we can proceed on our journey, and perhaps shall lose some of our things ntirely. Brother Scott, the missionary, was absent on the circuit. Sister Scott received us kindly, and gave us a good cup of tea, which relieved my headache. Slept at Sister Scott's. Had a good night. Prayed for my dearest wife. I do daily remember her at the throne of grace.

MONDAY 24th.—I was sorry to perceive that these people have almost wholly neglected their planting. This is some of the fruits of His Excellency Sir F. B. Head's administration of Indian affairs.

TUESDAY 25th.—Engaged a team to take our baggage to Coldwater. The Coldwater settlement of Indians appears to be quite broken up, and the fields are growing over with weeds and bushes. Another exhibition of our Governor's measures with the Indians.

SATURDAY 29th.—The day was very fine, and we had a light breeze in our favor. Made an early start. Took breakfast on one of the Sook Islands. One of our party shot a coon. Landed on a small island to boil our ducks. Killed a large copper-headed snake, about 4½ feet long. The Indians say that these rocky islands abound with these snakes. During the day we passed a great number of deserted Indian frames of camps. We imagined that all the Indians who inhabited this part of the wilderness had gone to the Manitoulin for their presents. Since we left the vicinity of Penetanguishene we have not seen a spot of ground that might be cultivated, not to the extent even of a quarter of an acre. Camped a few miles beyond a large bay called Wazhawanahgog.

SUNDAY 30th.—Spent the day in reading the Word of God and meditation. In the afternoon the Governor's canoe arrived with Mr. S. P. Jarvis, Indian Agent, one of the Governor's sons, and Mr. Solomon, the Interpreter. Mr. Jarvis informed me that an express had been sent to Sir F. B. Head, which reached him at the Landing, informing him of the death of the King of England, who died on the 20th June last. In consequence of this news His Excellency was obliged to return to Toronto.

MONDAY 31st.—Made an early start. Breakfasted on an island called Pequahkoondeba Minis. This is Skull Island, so named on account of the Chippeways having killed a large body of the Nahdooways on this Island about the time the French first came to this country. About 2 o'clock, p.m., we were obliged to put to shore on account of the wind blowing a hard breeze from the lake. We camped opposite one of the outlets of the French River.

THURSDAY, August 3rd.—The wind having fallen we made an early start and reached Shebahoonahning before the wind blew too hard. After lying by about two hours we again put to sea with a heavy head wind. Passed by high mountains of beautiful flint rock. In the afternoon we crossed over to the Big Bay, at the head of which is the Establishment, where we arrived about 9 in the evening. Saw Mr. Jarvis and Mr. Anderson, Indian Agents. The whole shore was occupied by Indian wigwams. We enquired

for the Saugeen Indians, and, after searching some time for them, we found where they were encamped. We slept by one of their fires in the open air.

FRIDAY 4th.—After breakfast we called upon Captain Anderson. He informed us that the Catholic priests had been very busy with the Indians even before they came to this place. Shingwahkoons said that the white people told him it was wicked to drink the fire-waters, but he saw yesterday the white gentlemen on this Island take the cup and drink the fire-waters. In the afternoon the Rev. W. McMurray and lady, from the Sault St. Marie, and Mrs. Jamieson, lady of the Vice Chancellor at Toronto, the celebrated authoress, arrived at this place in a small boat. The Council began in the afternoon, which continued till quite late. About 60 Chiefs and war Chiefs were present. After many speeches, medals were given to the Chiefs and war Chiefs. I was much struck with the miserable appearance of the Island Indians, called by the Ojebways "Noopumadazhaneang." In the evening there was a great canoe race of women of the different nations present. After dark, the Pagan Indians had a war dance, and raised the war-whoop as they danced around.

SATURDAY 5th.—Our party went, after breakfast, to the encampment of the Saugeen Indians, and I gave them an address. In the afternoon presents were issued to upwards of 140 Indians, which completed the giving of presents at this place for this year. Total number of Indians who received presents being 3,201, the greatest number of Indians that have been brought together for these many years past. There were four tribes present, namely, Ojebway, Oodahwah, Patawahtahmee and Menoominee. In the evening we held a meeting. I addressed them from, "Go ye into all the world," &c. During the day I called together the principal Chiefs and men of the Patawahtahmee Indians, and enquired of them if they would be willing to hear the words of the Great Spirit, provided a teacher was sent among them? The Chief's reply was just what we wished to hear from him, and is, in my opinion, the opening of Providence for the preaching of the truth in Christ to them.

SUNDAY 6th.—Met at 6 in the morning at the bark chapel, for prayers. I gave them a word of exhortation. At about half-past 10, a.m., I preached to nearly 300. After this I proceeded to ex-

amine a few adult Indians who desired to be received into the Church of Christ by baptism. In the afternoon I again preached to them on these words: "Thou art weighed in the balance, and art found wanting." I then proceeded to administer the Lord's supper; 45 came forward and communicated. A solemn time. In the evening we again assembled for worship, and Brother T. Fraser addressed the meeting. When he got through I also spoke a few words by way of exhortation, and then we took leave of each other, as all the Indians intend to leave the place to-morrow morning. Many of the Christian Indians appeared very thankful for our visit to them, especially those who came from Lake Superior.

MONDAY 7th.—Made arrangements this morning for Brother T. Fraser and John Campbell to direct their labors among the Patahwahtahmee's at Owen's Sound and Saugeen until winter. After giving our brethren such instructions as we thought proper, dividing our provisions, &c., with them, we separated in the name of the Lord. Our prayers go with them for the success of their labors among that people. We left Manitoulin Establishment about 10 a.m., and went in company with Wagemahka and his people. We had a good time. One of the highest peaks of the mountain in sight was pointed out to me as a dwelling place of the thunder, and that at one time the thunder's nest was seen there with the young thunders. Yellowhead informed me that many years ago a nest of young thunders was found in the vicinity of the Rocky Mountains by a party of Indians. There were two of them. On some of the Indians touching the eyes of the young thunders with the points of their arrows, they were shivered to pieces, as if struck with the lightning!

TUESDAY 8th.—Took an early breakfast, and then proceeded slowly on our old track. Lodged on one of the Rock Islands.

WEDNESDAY 9th.—The rain ceased about 9 a.m., and we again proceeded on our voyage. Arrived in good season at our friend Wagemahka's fishing place. In they went with their scoop net to fish for sturgeon, and returned in the morning with seven fine sturgeon, two of which they gave us. In the evening the sisters came to our tent to join with us in prayer. I exhorted them to be faithful, and told them of the devotedness of those females mentioned in the Word of God to their Lord and Saviour, and ex-

pressed my gratitude to God that in general the Indian sisters at the various missions were the most faithful members in Society.

THURSDAY 10th.—About 10 a.m., we took leave of our friends, Wagemahka thanked us for our visit to him and people. We travelled about twenty miles and then camped as usual on a rock.

FRIDAY 11th.—We proceeded on amongst the Islands against a head wind, and made but slow progress.

SATURDAY 12th.—Made an early start. Overtook three canoes, and talked to the principal man on the subject of their receiving the Gospel. Pitched our tent again as usual on the top of a smooth rock. My bones are beginning to be quite accustomed to my rocky bed.

SUNDAY 13th.—Spent the day in reading, writing, and in conversing on religious subjects. Felt rather unwell. In the evening had a prayer-meeting among ourselves, and the Lord softened our hearts. Blessed be his holy name! I was glad to see the value our party set upon the Lord's-day. They diligently provided fuel on the Saturday evening, and made every preparation for keeping holy the Sabbath. Finished our stock of biscuit and pork this day.

MONDAY 14th.—Made an early start, the wind still southerly. In the afternoon landed on a point of rock, and gathered bunches of pennyroyal. In the evening, before we had time to pitch our tent, we were completely drenched with the rain. Took No. 6, and slept quite comfortable for the night. As we were now opposite Penetanguishene, we hope this is the last night for this season fo taking the bare rock for our bed, which we have now done for three weeks.

TUESDAY 15th.—Started very early this morning and arrived at Coldwater about noon. After landing we pnt the cooking articles. &c., in Chief John Jones' house. He informed me that he had lately been down to Toronto, and there saw one of the Credit Indians, who informed him that the white people who arrived from England brought word that my dearest wife and Catherine Sunegoo had both died in England, but that they had received no letters to that effect, only a report in circulation. This sad news went through me like a dagger, and I began to imagine a thousand things. I said within myself, If this be true, what shall I do? Is it possible that my best beloved, my only earthly comfort is no more! Took

an account of the articles belonging to our outfit, and left them in care of Brother Miller, as the property of the Missionary Society. Lodged with Brother M., but slept very little on account of the deep anxiety of my mind. It is with great pleasure and thankfulness I record that during our voyage no unpleasant feeling manifested itself in our party. All seemed to be of one heart and of one mind. How good it is for brethren to dwell together in unity! The brethren were particularly kind to me. They always gave me the best portion of food they had, and the best sleeping place on the rock. I value these kind tokens of esteem. May God reward them abundantly for their kindness to me, not on my own account, but on account of the work the Lord has given me to do!

WEDNESDAY 16th.—A little after dark young Asance came with a letter from Mrs. A., enclosing one from Sister Pinney, of the Credit Mission, stating, to the great joy of my heart, that the flying report they had heard of the death of my dearest, and C., proved to be false, by the arrival of a letter addressed to me from my dear Eliza, and that from what she could gather from the ends of the letter, both herself and Catherine were safely landed in England. As soon as I read this I fell down upon my knees and gave thanks to God for the good news. Slept at Brother J. Scott's for the night. All very kind to me, and desired to be remembered to my beloved wife.

SATURDAY 19th.—Went up this morning to the Credit in the steamboat. Found all well.

SUNDAY 20th.—Went to a field-meeting on the Plains, appointed by Brother Slight.

MONDAY 21st.—Engaged in writing a letter to Brother Case, and a long one to Brother Stinson, giving him an account of our late mission tour to the Manitoulin Island.

FRIDAY 25th.—Employed in arranging my accounts and papers. In the evening felt the drawings of the good Spirit, and I was enabled to praise God. I had an assurance that some kind friend was praying for me in faith.

MONDAY 28th.—Engaged in writing letters to several persons. Gave an acre of wheat to my dear mother.

WEDNESDAY 30th.—In the forenoon at writing. In the afternoon went down to Toronto, in order to visit the Rice Lake Missions.

SUNDAY, September 3rd.—Made an early start this day, and arrived

at Alnwick before breakfast. Brother Case and family appeared glad to see me.

Monday 4th.—The settlement at Alnwick bids fair to be a prosperous one. The Indians in general are very industrious and ambitious to get along in their civilization. The arrangement of this mission is the best I have seen in all the Indian settlements.

Thursday 7th.—Went up to the Credit this morning. Found all well. Sent up to the Post Office, and my heart was gladdened at the sight of two letters from my beloved *newish.*

Saturday 9th.—Left the Credit this morning for the Grand River, in order to attend an Indian camp-meeting, to be held near the Salt Springs Mission.

Sabbath 10th.—After breakfast, rode down to the camp-meeting, found several of the Mohawk brethren assembled together—perhaps about three hundred. Went with Mr. Ooughtred to Mr. Nightingale's to dinner. Mr. N. informed me that he was awakened under a sermon I preached at a camp-meeting back of Brantford last summer; that before this he was a strong Roman Catholic. In a prayer-meeting the following languages were used in praising, and prayer to, the Great Spirit, viz.: English, Mohawk, Oneida, Seneca, Tuscarora, Cayuga, Onondaga, and Chippeway—eight in all. God heard and understood all these tongues, and so blessed them all.

Tuesday 12th.—At the request of Henry Brant, head Chief of the Mohawks, we went to the Mohawk village to be present at a Council of the Six Nations, to be held to-day. The principal topic of the day, was the Grand River Navigation Company. The Indians have already taken to the amount of £50,000, of which they have paid in the sum of £25,000. I told them plainly that in my opinion the undertaking would never pay.

Wednesday 13th.—Left the Grand River for the Credit this morning. Arrived at home before night. Found all well.

Monday, October 20th.—During the past week my time has been occupied in making arrangements for my intended journey to England. On Saturday last I wrote my tenth letter to my beloved *newish.*

Saturday 7th.—On Monday last I called to see the Rev. J. Gladwin, and found him breathing his last. He seemed to recognize me when I went up and shook hands with him. In about thirty minutes after he ceased to breathe. Mr. G. was one of the excellent of the earth.

SUNDAY 8th.—In the evening I gave my farewell address to my Indian brethren, who evinced much interest. After which we had a short prayer-meeting, and after the congregation was dismissed, Chief Sawyer, James Young, D. Sawyer, W. Jackson, T. Smith, Thos. Magee, Sarah Henry and others spoke on the subject of my journey to England, and deputed me to deliver their Christian salutations to the English Christians ; thanking them for sending missionaries and school teachers among them, by which they have been brought to know the Gospel.

TUESDAY 10th.—At 11 o'clock in the evening I left Toronto by the Steamer *Traveller* for Rochester.

SUNDAY 15th.—Arrived in New York at about 4 o'clock in the morning. Called on Mr. Love's, and after this I went in search of Brother James Evans. We were very glad to see each other.

225. Mr. Jones remained in England till the next Conference year, in the pay and employment of the British Wesleyan Missionary Committee, engaged in preaching and advocating the claims of the heathen—during which time he was favored to see many things in that old and highly advanced country interesting to a mind intensely appreciative of the advantages of Christian civilization, and was brought in contact with the lowly, and with men and women of the greatest eminence, witnessing all the intermediate grades of social life from the cottage of the laborer to the palace of royalty—preserving, the meanwhile, that true mark of greatness, respect for the humble, and composure and self-possession in the presence of the greatest.

226. On the 15th of October Mr. Jones mentions his meeting a devoted fellow-laborer in the mission work in New York, in the person of the Rev. James Evans, the missionary from St. Clair, who was there engaged in putting several much needed publications in the Indian language through the press. He had been absent from his family since before the preceding Conference, that is to say, May 23, and had proceeded from Toronto to New York without

returning home till his work was finished on the 10th of November. I have in my possession several letters addressed to his family during that period, which place his domestic and Christian character in the most favorable light. Nothing but dire necessity prevents me from giving them entire. A few extracts, giving interior views of our mission work in that day, and the self-sacrifice and ingenuity of the then existing laborers I now give.

227. The first extract is from a letter dated "Toronto, May 28, 1837." "After a tolerably pleasant passage of five days, I am safely in the vast metropolis of Upper Canada, where, through the mercy of God, I find all well. * * * According to my resolution, I took deck passage on board the steamer *Buffalo*, and slept three nights on the softest plank I could select, by this means I contrived to reach Toronto, without having to stop to work on the road. On taking my passage, I flattered myself that I should, in my great blanket coat, pass through the voyage unrecognized; and that consequently my pride would not be wounded, but, behold, first came Mr. Orvis, of Black River, after we were on the way, 'How do you do, Mr. E.?' Next, the Engineer, of whom I had no knowledge, asked, 'Elder, are you going to Buffalo?' And, to crown all, at dinner time a boy, who used to be cabin-boy on board the *Gratriat*, came with, 'Elder, will you come to dinner?' I had the satisfaction of saying, 'O, I am a deck passenger!' At Cleveland came on board a gentleman residing near the Credit, who very soon recognized me, and congratulated himself, saying, 'I am very glad to find I shall have some company;' and when the bell rang for breakfast, 'Come,' said he, 'we shall lose our seats.' 'I am a deck passenger,' said I, nor did I care one sou. Thus I had the chance of doing penance, and I hope it has done me no harm.

Although much pain of mind must be endured in taking a deck passage, by being compelled to hear a great deal of profane language, yet not more than would have to be endured in the cabin, where they are gambling and swearing half the night."

228. Walpole Island was associated with St. Clair, and the Rev. Thomas Hurlburt was associated with Mr. Evans in the extended work, to live at the head of the mission. These two ardent missionaries expected to mutually assist each other in their enthusiastic inquiries into the structure of the Indian language. He whom we now know as the Rev. William Price, was there, as teacher of the mission school; likewise, George Henry, an intelligent young Indian, as interpreter and assistant in the translations. These statements will render several allusions in the extracts of Mr. E.'s letters, which we are about to give, intelligible, while the extracts as a whole furnish an idea of the circumstances under which the missionary work was prosecuted in those days.

229. The missionary did not incur the expense, or the loss of time in going back home, but remained in Toronto and at the Credit Mission till circumstances permitted him to leave for New York, to superintend the publication of the several books made or translated into the Chippeway language. From a letter, dated "Credit Mission, July 4th, 1837.—Our Conference was peaceable upon the whole, and closed with a very amicable feeling, and we trust the preachers went to their different fields of labor prepared to encounter and overcome the obstacles which present themselves in the great work of preaching the everlasting Gospel. When Brother Hurlburt arrives [he had to move from Saugeen] he must take a house, if one can be procured, in the village; and if not, he must rent one of the

Indian houses. I am anxious the chapel should be progressing as early as possible—we must have a good house immediately. If anything can be done before I return, I shall be glad. We must go on with the subscription, and when the key is delivered, £100 will be available from the funds of the Missionary Society. I expect you begin to think me rather long, but I think your patience will be more severely taxed before I return. I shall in all probability be absent yet about four weeks—[alas! it was more than thrice as long before he returned.] I hope you will spare no pains in having the garden well cultivated. If you want a little money, you can get ten dollars from Mr. Moderwell, or Mr. Cameron [deacon] if at home. I will remit you some before I leave for New York. Try to make yourself comfortable and want for nothing, our circumstances are pretty good, and I shall be able to meet all demands without difficulty. [Great resources had those early missionaries, because they understood the art of economy.] Say to Wawanosh, that he will undoubtedly recover the Saugeen lands. The King wishes the Indians to keep every inch of land they own. The Conference have memorialized the Governor relative to the dissatisfaction of the Indians, and if he does not immediately grant the necessary relief, a Committee is appointed, of which I am a member, to make application to the Home Government. A respectable and very influential Society has been formed in England, of which some of the Royal family are members, called the 'Society for the Protection of the Aboriginal Inhabitants of the British Dominions.' Mr. Egerton Ryerson is a member of the Society, and will correspond on the subject of Indian grievances in this Province; and the day is not far distant when oppression shall cease, and our Indian brethren rise up to stand among

us as men. They need only be faithful to God, and He will do all things well. Write to me at New York when you receive this. My best respects to Brother Price; I will send his box. I hope he will continue in the school—his salary will be £25 and his board. This I think will make him comfortable. [?] George [Henry] had better try to remain till I return at least, when I think employment can be found for him. His salary will be the same as before, and I hope he will try and do something in translating some good tracts or other useful works."

230. In a letter dated Toronto, July 21st, 1837, we have the following: "My dear Mary,—You are, I fear, very uncomfortable about Clarissa, [their daughter, who had been away at the Academy] as I wrote you some time ago, requesting you to meet her in Detroit, expecting at that time to send her home about the twelfth. I have, however, been very much disappointed in not hearing from Brother Stinson, and the Banks all being closed, and money very scarce, I have not been able to buy, borrow, or steal enough for my journey. Mr. Stinson some time ago lent £300 to a gentleman of Belleville, and as the borrower depends on getting the money from the Banks, and they are not discounting, he cannot return it; so we are all aback. I never had such hard work to feel satisfied with what I cannot avoid, as I have now in being kept in Toronto. I have nothing to do, and have to watch and pray much to keep from murmuring every moment. I trust the Lord is carrying on the good work in your heart and among the people. I hope by this time Brother Hurlburt has arrived, if so, tell him he will hear by the next mail from me."

231. After a wide hiatus in my fyle of letters, I find the following, dated New York, September 11th, 1837: "My dear Mary,—After a long silence, having anxiously looked

for a letter, I send you this to say, I am in hopes of getting through and home before next summer. We have got along very well since last Wednesday—until which time we were delayed by the very conscientious scruples (as large as *ounces*) of a gentleman of the Committee of the Tract Society. I calmly told him that if the press did not start on Wednesday morning, I should trot off to Canada; and they, knowing that such a movement would materially affect their future collection of funds, came to terms on Tuesday evening. You can form no idea of the annoyance I have met with from that person. I mailed on Saturday five pounds weight of hymns for George, which I hope he will receive and find tolerably correct. There are one or two errors, which were corrected after those sheets were struck off; and the page figures 167, which were broke off by the press when working, have since been replaced. David [perhaps David Sawyer] left here on Thursday last, and will probably be with you by the time you receive this, or in a day or two: he will hand you about $20, which I am sure you will need. Brother Stinson says not to send any bill to St. Clair just now, as the funds of the Treasury are too low. He will, I expect, forward in a day or two some money for George and Brother Price. You can form no idea how weary I am of New York. I sigh, 'O, for a lodge in some vast wilderness!'—however, the pleasant lodging on the St. Clair would satisfy me." He writes thus of some little commission in the matter of jewellery: "Put your wedding-ring between two wafers and seal with them; then, when you have dried the wafer, drop a little wax and make a light impression, and I shall be able to get you a ring; for I cannot tell the size of your finger—it is s-o l-o-n-g since I saw it. I can say nothing about the chapel until I return. Brother Hurlburt must

act according to his judgment, and do what he deems prudent. The first instalment is one-half the subscription."

232. Now we draw towards the close of this wearisome time of absence. I hope the reader will tolerate the last cheery letter to his wife, it is so sprightly, and shows how things were done in that day :—

NEW YORK, 10th November, 1837.

MY DEAR WIFE AND CHILDREN,—I this afternoon bid farewell to N. Y., and feel very much like giving them an English "One, two, three—Hurrah!" My progress will not be very rapid homeward, as I have to see that all my goods pass through; for should one package be left on the way it would spoil all my pains; I shall therefore accompany them. I have nine large boxes of books—seventeen boxes of stereotype plates of music—seven bundles of spelling-books in sheets, and various other small ware too numerous to mention. Two boxes and one bundle of paper I forward to Detroit by Buffalo, the others go to Toronto; should those sent by Detroit arrive before me, you will be kind enough either not to open them, or to let any one see them, or to have any thing to do with them until I come. I hope to be home in ——— nay, I don't know—but *now I am* coming—if any person asks any more —"*When?*"— say "he's *coming.*"

My spelling book has cost me $151 and a few cents, printing; the hymns, $554.91, and the music $1,000, all which, with my little bill of expenses here, and in travelling, will exceed a York sixpence. I'm as poor as a church mouse, but look to richer days. One thing I am sure of, that you have been economical, *and so have I, its true,* and very good reason, for I was for seven or eight weeks with not 25 cents to spend. That was very providential, was'nt it? I'm as fat as a beaver and as nimble as a deer. I am younger ten years than I was fifteen years ago. I long to be home to have a play with the children, the little girls and boys.

O! by-the-by, don t forget Miss Jones, (if such,) give my ——— if mar——d, my respects. Let Clarissa oil the joints of the fingers of her left hand eleven times a day, so that they may be limber to beat me in playing the accordian. My buoyancy of spirits at starting for home has made me write, as Shaungwaish says, a "bely

kulious letter." My dear little girls, I kiss you both; be good girls and try to make mama happy, and when I come I'll make you all so. I shall not stay in Toronto any longer than is strictly necessary, perhaps two days, so that you may look for me about ——— by and by.

I was extremely pleased and thankful to God to see George's letter in the *Guardian*, having not heard a word for about ten weeks; I ate it up like a hungry man. It gave me special pleasure to hear that my dear people were faithful, and that their numbers were increasing. May God increase them more and more! I long to see you all. The paddles of the steamer will seem to move very slowly, I fear, all the way; however "patience and perseverance overcome all obstacles."

The next letter you receive I expect to bring myself. I saw Sister Verplank and Lily last night, and almost fancied I had my Clarry in N. Y.; they send you a peck of love. May the Lord bless you all! Pray for me, that I may be brought in safety to "my own fire side!"

Christian esteem to Brother and Sister Hurlburt, George and his wife, and Brother Price. Adieu! adieu! my dear wife and children, your (during life) affectionate husband and father,

JAMES EVANS.

You must keep a good fire, as I shall be coming creeping in some evening very cold.

233. Saugeen, vacated by Rev. Thomas Hurlburt, was supplied this year by an Indian brother, John Simpson, whose name appears in the list of stations, but without his having been received formally on trial, then or indeed at any future time. He had been made useful in various ways, and he has come to view already in this work. At this writing I can furnish no details of his labors, or success for the year. He did not continue long in the work, but returned to Alnwick whence he had gone out, where, after his return, he remained a useful official in the Church and chief of the tribe. An interesting incident may be mentioned concerning his youthful days, which displayed

the skill of our principal subject as a manager of men and an economist. Mr. Case had taken several of the most tidy and sprightly of the Indian girls into the mission family at Grape Island, to teach them housework, one of whom, a fine looking person, from not being sure of her name, I shall call Rachel, was known to be a favorite of the stripling, John Simpson. One day John was seen hanging about the mission premises, evidently wishing to speak to the missionary, without the courage to do it. Surmising his errand, the experienced "Elder," after keeping him in suspense a good while, addressed him thus: "John, you seem to want something! Do you want Rachel for a wife?" The young man bashfully confessed that that was his errand. "Well," said the wise and skilful man, "if you will go to such a mission, and assist the missionary as an interpreter one year, you shall have her." Saugeen I think was the place, and Benham the missionary. John readily consented, and the next morning early his kit was packed and he was off on foot to his distant place of servitude, and where he partially remained till the appointed time had expired, when, Jacob-like, he claimed the Rachel for whom he served, nor claimed in vain. The incident was narrated to me by Mr. Case himself.

234. The so-called "Rebellion" in the two Canadas occurred during this Conference year. The following account of those events, from Dr. Hodgins' *History of Canada*, being the most concise possible, as having had a disturbing influence on the religious as well as civil condition of the two Provinces, will account in part for the still downward tendency of numbers in the Wesleyan Church in Upper Canada:—

THE FATAL CRISIS OF 1837-38.—The proceedings of the British Parliament, as arbiter between the contending parties, left the

ultra oppositionists no resource but either to recede from their untenable position, or to carry out their threats of armed resistance. In order to avoid any appearance of coercion, no troops were sent out from Britain; but, in case of need, draughts were directed to be made on the garrisons of the adjoining Provinces. Meanwhile, the spirit of resistance, which had been so fiercely aroused, took active shape: a secret enrolment of the disaffected was made, and the plans of their leaders in Upper and Lower Canada matured. Inflammatory appeals were made to the disaffected by their chiefs, and counter-appeals were made to the people by the clergy and by the leaders of the loyal population. The Governors also issued proclamations of warning. Before any hostile blow was actually struck, Lord Gosford retired from Lower Canada and Sir John Colborne from Upper Canada. Sir John was replaced by Sir F. B. Head, and was on his way to England, when he was appointed Commander-in-Chief of the forces in Canada, and Administrator of the government in Lower Canada. He at once armed the volunteers there; while Sir F. B. Head sent to him all the troops he had, and then appealed to the loyalty of the people of Upper Canada for support. At length, on the 7th of November, the first fatal blow was struck. The "Sons of Liberty" attacked the "Doric" volunteers in the streets of Montreal, and compelled them to give way. Both parties now flew to arms in Montreal and its neighborhood; and during the month a series of skirmishes or fights took place between the opposing parties at Chambly, Longueuil, St. Denis, St. Charles, and Point Olivier. Martial law was at once proclaimed in Lower Canada; and a Special Council, invested with Legislative power, convened. Up to this time no collision had taken place in Upper Canada; but on the 4th of December, some of Mackenzie's adherents having prematurely assembled at Montgomery's tavern on Yonge street, four miles from Toronto, resolved to attack the city. On the 5th, a flag of truce was sent to parley with them; another was sent on the 6th, refusing their demands; and on the 7th, Sir Francis marched out against them with about 1,000 volunteers. The contest was short and decisive. Mackenzie, not having completed his plans, had to fight at a disadvantage. He vainly attempted to rally his men, and, at length, had to retreat up Yonge street, whence he afterwards fled to Buffalo. From this place he went to Navy Island (near Niagara Falls), where he col-

lected quite a number of followers, under General Van Rensselaer. On the Canada side the insurgents were confronted by Colonel (afterwards Sir Allan) MacNab, at the head of about 2,500 militia. Watching his opportunity, Colonel MacNab sent a small force under Lieut. Drew, R.N., to cut out Mackenzie's supply steamer, the *Caroline*. This they did successfully, and, having set her on fire, sent her over the Falls. Shortly afterwards, artillery was brought to bear upon the Island ; and Van Rensselaer, finding his position difficult to maintain, retreated to the American mainland, where his force soon dispersed. In the meantime, efforts were made along the Western frontier to invade the country from the United States, but, owing to the vigilance of the loyalists, they were unsuccessful. Lount and Matthews, who took part in the Toronto outbreak, were shortly afterwards tried and summarily executed.

235. Perhaps this disturbance rather raised the Wesleyan Conference and its adherents in public esteem than other wise. For several years they had been charged with defection from the ranks of the party claiming to be for reform and progress in the Province. The minister who had been their leader in all public questions, the Rev. Egerton Ryerson, had predicted, when he began to falter in adherence to the extreme reforms, that their course of action would lead to rebellion. The events of this year confirmed his prophecy, and created a reaction among the truly loyal, which, now the rebellion was crushed, all were anxious to demonstrate themselves as being. This all the Wesleyans, unless a very few scattered exceptions, truly were. Therefore, when the very excellent President issued, towards the close of this Conference year, an injudiciously-published letter addressed to all the Superintendents of Circuits, requiring them to institute an inquiry in all their Societies for any who had compromised their character for loyalty during the late events, it was justly resented by the mem-

bership with indignation, and produced considerable agitation; and would have been the cause of more serious loss had not the Rev. Egerton Ryerson stepped forward with another letter, neutralizing in some measure the effects of Mr. Harvard's, and preventing its being acted upon by more than one Superintendent, who was the Rev. John C. Davidson. I regard this as the point at which the antagonism began between the leading Canadian members of Conference and the authorities representing British Methodism in the Province, which increased, by one means and another, till it issued in the breaking up of the Union. The state of alarm and excitement into which the country was thrown by the rebellion, and the militia duty which many had to perform and the camp-life they had to lead, was wofully demoralizing and adverse to pure religion. It was well no greater loss than that of 125 members was sustained by the Wesleyan Church.

236. We must now turn to use, in a few lines, such few lights as we have relative to the labors and successes of the Lower Canada Wesleyans during the year 1837–38. And as our materials for illustrating the events which happened to the several laborers are so slender, we furnish, instead their stations, as taken from the published Minutes of the British Conference:

THE LOWER CANADA DISTRICT.

Quebec—Richard Hutchinson. One to be sent.

Montreal—Robert L. Lusher, Edmund Botterell.

New Ireland—John B. Selley.

St. Armand's and Durham—William Squire; Thomas Campbell, Assistant Missionary.

Stanstead and Barnston—Thomas Turner; Richard Garrett, Assistant Missionary.

Shefford—John Tomkins.
Odelltown and St. John's—William Croscombe; John Rain, Assistant Missionary.
Three Rivers—James Booth, Supernumerary.
Hinchenbrook—One is requested.
Hatley and Melbourne—John Borland, Edmund S. Ingalls, Assistant Missionaries.
Wesleyville—Barnabas Hitchcock, Assistant Missionary.
Sherbrooke—One is requested.
Bury and Lingwich—One is requested.

ROBERT L. LUSHER,
Chairman of the District.

237. As to the supply for Quebec, all we can say of Richard Hutchinson is, that he had been received on trial, and sent to the Institution in England two years before, and had received ordination on the eve of coming to Canada. [*Cornish.*] He was reported to us as possessing very popular talents, but his after history proved that he was weak and visionary.

238. The Rev. Robert Lusher returned from Bath in England, replaced Mr. Harvard as chairman of the district. Of Mr. Squires we have the following from his published biography:—

He remained in Stanstead four years, and in the spring of 1837 resumed his old position at St. Armand's. Here he was called to encounter not only the ordinary difficulties of the work in this country, but those also which arise from a state of civil war. These circumstances, ever blighting to the interests of religion, marred both his personal happiness and the prosperity of his people during nearly the entire period of his residence on the circuit—about three years. At the close of the first year he observes:—

There were some promises of returning prosperity, in the conversion of a considerable number of persons, and in the exercise of

a greater degree of Christian love, when the rebellion commenced which has dishonored and afflicted our land. Placed in a situation of peculiar exposure, we were immediately involved in it, and were called upon to resist the insurgents and to defend the institutions of our country by arms. The suddenness and novelty of our position drew off the attention of the people generally from the means of grace, produced a most exciting influence upon the mind, and became the cause of many unhappy backslidings from God and from the ways of piety. As the excitement still continues, the withering influence of civil war exerts itself upon our Societies and congregations, leaving us to mourn over the unsanctified character of our present affliction.

239. Mr. S. had for his colleague this year a young man, who appears with some others raised up in the Provinces, with the new title of "Assistant Missionary" appended to his name. This was Thomas Campbell, afterwards largely known in the two Provinces as a diligent minister, and a successful inquirer into some departments of natural science, especially geology. The following particulars are gathered from his obituary in the Minutes: "He was born of pious Wesleyan parents in the north-west of Ireland. The family came to Canada about 1827. They settled upon the Ottawa River, he remained in Montreal with an uncle, where he was converted under the ministry of Rev. Mr. Squire in 1832. He had passed through the intermediate offices of leader and local preacher in connection with the Montreal Circuit. In person he was medium sized, in manners genteel, and in spirit truly Christian."

240. Richard Garrett, whose name we have seen, crept into the Upper Canada Minutes of the preceding year (1836,) as "J. Garret," "received on trial," but who came not. As he had travelled the year 1835–36, on the Wesleyville Circuit under the chairman, so, during the year 1836–37, he had continued in the same relation to labor on

the St. Armand's Circuit, both of which facts we learn from Mr. Cornish. He was this year received on trial by the British Conference as an "Assistant Missionary," and appointed as the colleague of the Rev. Thomas Turner to the Stanstead and Barnston Circuit. If we have not described him before, we now say, he was a native of Northumberland, England, medium sized, light complexioned, slender in constitution, amiable, genteel, but of only moderate abilities, and not destined to spend his days in the Wesleyan ministry.

241. Barnabas Hitchcock, who appears in the early part of this work, and whom we left as a local preacher in connection with the American Society in Montreal, where he carried on the business of a blacksmith, now appears in the British Minutes as an "Assistant Missionary," and his name stands for Wesleyville. His Conference obituary says, "He was born in New England, February, 1785. When a boy his father removed to Standbridge. He was awakened under the earnest and faithful ministry of the Rev. Hezekiah Calvin Wooster, and was converted at the age of sixteen, when it soon became manifest that he possessed talents of usefulness. He was licensed as an exhorter in 1811, and as a local preacher in 1823. Having gone into Vermont, and been employed in the itinerant ministry of the M. E. Church, he was ordained a Deacon in 1830. After travelling three years in the States, he returned to Canada, and lived four years in Montreal, where he was useful in a remarkable revival of religion in that city." The same authority says, "He was recommended to the Missionary Committee in 1835," but this year is the first time, so far as we have discovered, his name appears in the British Minutes. Yet it appears from Mr. Cornish's invaluable hand-book, who derived his information from an

autograph letter of Mr. H. himself, which I was permitted to read, that he had been employed by the Lower Canada chairman since 1833. In thirty and thirty-four, he was employed to follow up a revival begun in St. John's under the labors of the Rev. James Caughey; in 1835 he was at Russeltown; and in 1836 at Hatley, where, from the same authority, we learn that he continued during the Conference year of which we write, and *not* at "Wesleyville," as the Minutes indicate. Further we do not know, only that he was everywhere characterized as a soul-saving preacher. His brethren say, "He was an active, energetic man, and a lively, earnest, useful preacher. He had a clear, musical, and powerful voice; and he rarely allowed bad roads or storms to keep him from his appointments. He was generally acceptable in the circuit in which he labored, and had many warm friends in various parts of Canada and the United States."

242. These Lower Canada brethren, uncommitted to politics, and unvexed by change and its attendant agitation, were winning an increase of members, while the Wesleyans in Upper Canada could hardly hold their own. The total of the preceding year, which was 2,297, was augmented to 2,520, making an increase of 223. This total, added to the 15,328 in Upper Canada, made the total strength of Wesleyan Methodism in the two Provinces, seventeen thousand eight hundred and forty-eight.

1838-39.

243. THE Conference which closed the year 1837–38, and began the one which stands as our heading, sat in the good old town of Kingston, and begun its sederunts on the 13th of June, 1838, and extended them to the 22nd of the same month, a period of nine days, just twice the length

of time of the last one at which the Rev. Mr. Lord presided. Rev. W. M. Harvard, who had been "in labors more abundant" during the year, again presided with his usual urbanity.

244. The Rev. Egerton Ryerson, who now stood high again with the many, was elected Secretary. An act which had greatly redeemed him in the minds of Reformers, as it involved a large amount of moral courage, was the defence of an injured but worthy public man, to whom the country had been under great obligations. This was the Hon. Marshal S. Bidwell. He and another leading Reformer, Dr. Rolf, both of whom were men of eminent talents, had been expatriated. Rolf had been compromised in the rebellion, and could not complain, but Bidwell had not. The former afterwards returned, but the latter, resenting the country's ingratitude, refused to do so. Mr. Bidwell's expatriation was arbitrary and unjust. The rebellion had prostrated the liberal party, and, for a time, any amount of injustice could be practiced with impunity by the ascendant Tories. Under these circumstances, Mr. Ryerson, under the signature of "A. U. E. Loyalist," took up the pen against the unjust obstructions to Mr. Bidwell's return. This was the more generous on his part, as Mr. B. and his friends had held him at a discount for venturing to differ from them in their extreme views and measures. Although the letters, which were published in the *Upper Canada Herald*, were annonymous, it was impossible for the energetic, interrogative, and climacteric style of Egerton Ryerson to go undetected. Many of the Wesleyan members and ministers, especially those who had come from England during the Union, disapproved of the interference in such matters on the part of a leading Wesleyan minister; and the *Guardian* itself ventured to enter a moderate caveat;

but it was hard to stop one of so much strength of will and energy of purpose. His plea was, that he was already committed to public questions, and that he had been claimed on the side of conservation at a critical juncture: now, therefore, when personal rights and liberties were in danger of being extinguished under the name of British attachment and loyalty, he was bound in honor and duty to speak out. His severity of language against some of his opponents,—for there were plenty to assail him for his boldness,—though not the mere act of writing, was taken exception to when his character was under its annual examination at this Conference. It passed, notwithstanding, and as a further expression of confidence he was elected Editor of the *Guardian*. Nevertheless, as the thin edge of the dividing wedge which, after a few more years, wrought the dissolution of the Union, had already entered the fissure between the two connexions, so this circumstance was the second smart blow towards driving it home.

245. Ten probationers were received into full connexion, among the rest was Shahwundais, or John Sunday, an Ojibway Indian Chief, after a somewhat irregular probation of several years' employment as a travelling missionary. He had received ordination two years before, for special purposes. His conversion, and elevation to the dignity and work of a Christian minister were marked confirmations of the power of the Gospel and glorious display of the efficacy of divine grace. That one who had lived in savage ignorance till manhood, the slave of drunkenness and its attendant vices, should have been so changed and rendered so efficient in saving his countrymen, was in a true sense miraculous! His attainments in book-learning never amounted to more than the bare ability to read and write, together with a knowledge of the subjects to which his limited reading

would introduce him; besides, he was wanting in the graceful elocution which usually characterizes the Indian orators, being rather uncouth and clumsy to the last: but these defects were counterbalanced by unusual natural shrewdness, penetration and ingenuity. No Indian preacher, and few English ones, could equal him for original methods of sermonizing, readiness of illustration, and power to deal with the conscience. His wit, humor, downright drollery, and readiness at repartee, joined to his broken English, made him irresistible on the platform. John may be pronounced a genius, but it would take a small volume by itself to detail his history and illustrate his peculiarities.

246. We turn from this child of nature to a far different subject. Four brethren were received on trial with the Conference at this time. These were A. S. Newbury, G. R. Sanderson, Henry Byers, and Jas. Spencer. The first three, as having been employed under a chairman during the preceding year, have had all known to us of their early life recited. Also, Mr. Spencer's college life has come into view, but a few lines additional may now be given. He was literally thrust out at the preceding quarterly and district meetings by myself as the then Superintendent of the Cobourg Circuit. Our space will not allow of the account of him which his merits demand. He was born during the last American war, on the lines between the two contending armies; that is to say, February the 7th, 1812, in the township of Stamford. His spiritual birth occurred not until his nineteenth year, and in the great revival in the Niagara country, during the incumbency of the Rev. Ephraim, now Doctor, Evans. He resisted an evident call to the ministry, both from God and the Church, till he had reached the matured age of twenty-six; and his late appearance in the ministerial ranks had this advantage, that

he came to the front every inch a man in mind and body. And although the lack of an impressive elocution kept him out of appointments that others vastly his inferiors attained, he was destined, through the course of his ministry, to exert an influence in the Conference and Connexion which the institutions of the Church exhibit till this day. He was medium sized, but strong; not handsome, but comely; with a massive head; and an intelligent, determined, manly countenance. In manners he was easy and self-possessed, amounting to something like indifference, if not carelessness.

247. This Conference was enlivened by the visit of a company of ministers from the Black River Conference, in the adjacent United States, two of whom were men of decided mark, and have since been distinguished in the history of Methodism. These were the Revs. Luther Lee and Jesse T. Peck. The latter was large and prepossessing —the former was much smaller, and far from being noticeable at first sight. A slight, ungraceful man was he, with high shoulders, short neck, and enormously high shirt-collar, which made it appear much shorter. He was "out-mouthed" withal; that is, his upper front teeth were so large and prominent, that they could not be covered by his lips. His garments were not tastefully made or put on, and his ordinary movements were not easy. When this company of brethren were introduced by the Rev. Anson, now Doctor, Green, Mr. Peck stood towering above the rest. The President, very naturally thinking he was the principal figure in the group, after welcoming them all, accosted him by name, and said, "The Conference would be very happy to listen to any remarks he might have to make." He arose and bowed gracefully to the chair, but said that "Brother Lee was his senior, on whom the task of addressing the Conference would more properly devolve."

Lee, who had sat conversing in the corner of the large square pew which had been assigned them, was the least likely of all to say anything worthy the occasion, who, accosted by the President, rose and stepped into the aisle, and "stretched forth his hand." He seemed to have grown a head taller in an instant; and although all stared at him at first with surprise, no sooner had he pronounced the word "Sir," with a clear, ringing, authorative voice, than every one was hushed into expectation—nor was expectation disappointed. "What elocution flowed," it is impossible for me to describe. Suffice it to say, all were thrilled and inspirited. No man ever excelled him in the power of a short, impromtu address. His was not a verbose, wordy eloquence. The eloquence was much more in thoughts than in words, of which latter he was sparing. But the words were eloquent also: though short and sharp, they were word-pictures in themselves. He afterwards spoke at the reception of the young men into full connection. Such a speech (and I have heard many good ones) as that I have never heard since. It literally glittered and blazed from end to end. The people forgot the decorum due to the place and the occasion, and broke out into loud applause. His valedictory on retiring from the Conference, was, if anything, still more happy. A good deal had been said during the sessions he attended upon the well-remembered "Patriot Sympathy" from the United States, which had greatly disturbed the Province during the preceding year; and the Editor of the *Guardian* had been freely criticized by his opponents for the severity of his language towards the Great Republic which had tolerated it, being adapted, as they maintained, to stir up war between the two nations. Mr. Lee, among many other fine things, expressed the hope that "the tree of peace would be planted and nurtured

upon either side of the dividing waters, and that its extending branches might meet and interview"—extending his arms, bringing his hands together, and locking his fingers the while. Both he and Mr. Peck preached at this Conference, with great approval and profit to the listeners; but Mr. Peck's was the happier effort—Lee's brethren, who knew him, pronounced his sermon "a failure." How natural to follow these two distinguished men home to their country! Lee stood high and occupied prominent places in the M. E. Church till he quarrelled with it for its complicity with slavery and resistance of lay-delegation, and went out from her communion and became one of the leaders in organizing the "Wesleyan Methodist Church" (so-called) of the United States; but when she righted herself on these questions, he felt there was no longer any need of a separate organization, and returned to her bosom to which he was lovingly received. She had found him an uneducated, graceless shoemaker, and had been the instrument of stimulating and developing his strong mind, and of placing him among the princes of God's people, and the return to his first love was natural and worthy. A few months ago he realized a peaceful death. Mr. Peck held by the "old ship" with all her leaks and through all the storms; and held on his way, waxing stronger in ability and in the confidence of his brethren—passing through the various grades of city preacher, Presiding Elder, College Professor, and successful author; winning learned degrees the while, and is now one of the Bishops of that wonderous Methodist body which overshadows the largest part of North America, and is extending her missions and Missionary Conferences into all parts of the world.

248. But I must return from these digressions to the routine business of this Conference. There had been one

death among its preachers—of whom the Minutes give the following very short account :—" Jonathan Gladwin, who was a native of Derbyshire, England, and died in Toronto, on the 2nd of October, 1837, after a lingering illness ; aged about 34 years. He was a man of an amiable and humble spirit, of uniform and affectionate piety ; was a very acceptable and useful preacher, and died in the triumphs of faith, in the third year of his ministry."

249. The list of superannuates was augmented by the addition of another name, that of James Booth. This man had been a Lower Canada missionary, whose acquaintance the reader of the previous volumes has already made, who upon retiring, came up, I think, to Kingston, to reside, where he had once been stationed during the first occupancy of Upper Canada by the British missionaries. He was, however, to return to the active work again.

250. We have seen that the Rev. Ephraim Evans lost the editorial chair at the Conference of 1838, but he was promoted to the chairmanship of a district. This was the London District, which was so enlarged as to embrace all the circuits from the extreme western part of the Province to Ancaster, which was now separated from the town of Hamilton, and made the head of a circuit, embracing all the country places but one. Hamilton itself was made a station, with Stanley Creek as the only outpost, and this new charge was connected with the Toronto District. John C. Davidson was the first " stationed preacher" to Hamilton —a man handsome in person,—genteel in manners,—polished, but faithful, as a preacher,—one of the most thorough pastoral visitors in the ministry of the Wesleyan Church,—and, a crowning excellence, an exact disciplinarian. He returned 125 at the end of the year. Mr. Evans proved and able and dignified chairman.

251. The Toronto District took, along with Hamilton, the Grimsby, St. Catharines, and Stamford Circuits from the old Niagara District, which, by the arrangement we have mentioned, was dismembered and divided among other districts for the succeeding twenty years. The Toronto District had its chairman of the preceding year, who was still the Connexional Book-Steward, and of course resided in Toronto city.

252. This city presented the unusual spectacle of three brothers in the ministry of the one Church, namely, Wm. (the pastor), John, and Egerton Ryerson, in as many different relations. Methodism then was destined to experience the groundswell of another approaching storm before the year was closed.

253. Mono was the only charge in the district, the name of whose incumbent cannot be learned from the Minutes. It was left "To be supplied." I am now morally certain that it was Mr. John Neelands, who broke up the ground, as a chairman's supply, the preceding year, and returned 76 members at the very Conference of which we have been writing, and who supplied it in the same relation the two following years. He was a very old man to go out on a circuit, and, as he was after the lapse of some years, to be actually admitted a member of the Conference, namely, at the advanced age of 58 years; but he was still strong and active. He was a native of Ireland, where he had been converted and became a class-leader and exhorter. After his emigration to America he lived some years in New York, where he was also an efficient member. A very awkward domestic embarrassment trammelled him for many years. He was one of the first to settle in the township of Toronto, where he was exceedingly useful to the cause of Methodism. During this time he went into the new settle-

ments in the rear of his own circuit with the word of life to the scattered inhabitants. When, therefore, his family were settled, and he had in a manner retired from business, being desirous to spend the evening of his days in more extensive usefulness, it was natural that he should be employed to labor in this vacancy which was somewhat contiguous to his residence. He was small in stature, but very strong and wiry. He had received an education sufficient to qualify him for school teaching, which he followed when he first came to Canada, and his natural abilities were good: these, combined with very consistent piety, made him a very passable and useful preacher.

254. The Belleville Circuit, in the Bay of Quinte District, experienced some viscisitudes during the year of which we are writing. The Rev. E. M. Ryerson was appointed to that station, but his wife falling under an illness from which she never recovered, and of which she died during the year, was not well enough to remove from the Nelson Circuit, where he had labored during the preceding year. After an abortive attempt to look after his circuit and attend to the claims of his dying companion, he relinquished the former. The writer was requested to take it, as lighter for him than his own circuit, and actually went down for a time; but he found it hard to rend himself away from a field in which he had become so deeply interested and from the new converts. He had, however, to surrender his colleague, Mr. Hanibal Mulkins, who removed to Belleville and succeeded well. To supply Mr. Mulkins' place, Mr. S. C. Philp, who resided in Cobourg, took the second preacher's work for the balance of the year, while giving an eye to his own affairs. He was well received among a people who knew him well, and proved himself a good preacher, and one of the most faithful laborers I ever

knew. He was recommended to and received by the Conference at the end of the year. Thus began the laborious career of one of the most reliable of men. Had his attractions of voice and manner been equal to his studiousness, research, and knowledge of almost everything which go to make up an able expositor of the word of God, he would have been second to none in the Connexion. A more honorable, upright man I never knew. We close the year with a camp-meeting in the neighborhood called Baltimore, attended by men no less celebrated than Drs. Richey, Stinson and Alder.

255. The next laborer in the Bay District whose labors admit of illustration by the materials at our disposal, by whose diary the doings and circumstances of others may be somewhat estimated, is the Rev. Ezra Healy, appointed to the Waterloo and Isle of Tanti Circuit. He had labored the year before on the Brockville and Elizabethtown Circuit. Indulgent reader, let him speak through his diary of the olden times and ancient friends of the cause, and of the toils and difficulties then to be encountered by Wesleyan ministers. I shall only give specimens from what would make a book of itself, if fully transcribed: —"Monday, the 11th" (of June, 1838.) "Left for the Conference; travelled to Bro. Purvis', Mallorytown—20 miles. Tuesday, 12th.—Travelled to Kingston—44 miles. Wednesday, 13th. —Conference began at six o'clock. Friday, 22nd.—Conference closed, after a session of ten days. Many important measures were adopted; and many long discussions had, with little profit. Thursday, 21st.—Preached"—probably at the Conference. "Saturday, 23rd.—Set out on my journey home—travelled to Bro. Purvis', Mallorytown.— Sunday, 24th.—Preached twice in Mallorytown. Monday. — Returned home—travelled 20 miles. Tuesday.—Preached

a funeral sermon—the mother and child in one coffin—returned—30 miles. Thursday, 28th.—Went to Brockville and returned—26 miles. Friday, 29th.—Preached at the school-house—4 miles. Monday, 2nd July.—Packed our goods. Tuesday, 3rd.—Moved to Brockville in waggons—thence to Kingston by the *William*—74 miles. Wednesday, 4th.—After putting my goods in the shorehouse, left to look for a house in which to move my family. After travelling 16 miles, put up with Brother Matthew Clarke. Thursday, 5th.—We concluded to take Mr. McDonald's house at $2 per month. Then three friends, with waggons, proceeded to Kingston for my family and goods, and we arrived at our destined place—travelled to-day 19 miles. Friday, 6th.—Settled our goods in as good order as our situation would allow. Saturday, 7th.—Felt myself very weary and very unwell with a cold." "Now," the self-indulgent preacher will say, "he laid by." Nay, hear him:—"Sunday, 8th.—Preached in Waterloo, from Jer. vi. 16; at the school-house, near John C. Clarke's, from Rom. vi. 23; and at the school-house, near Matthew Clarke's, from John xiii. 8. Returned home—travelled to-day 20 miles."

256. We cannot copy the whole of this diary, but it may interest those especially who now know that part of the country, to hear the names of the places comprised in the Waterloo Circuit of that day; and interest all who may be curious about the former days, to know how often in four weeks it was usual for a circuit preacher to preach, so late as 1838–39. I give the places as Mr. Healy first passed around the circuit:—"Presbyterian Meeting House, near Stephen Warner's"—"School House, near Father Sutliff's"—"Campden Mills"—"Peter Switzer's"—"Huffman's neighborhood"—"S. H., near William Martin's"—"S. H., near Brother Lavan's"—"De Witt's neighbor-

hood"—"S. H., near Peter Osser's"—"S. H., near Wm. Day's"—"Old Chapel"—"Bro. Workman's"—"Pitsburgh, or Cowan's"—"Mr. Holstead's on the Isle"—"Waterloo"—(Where each preached twice a month)—"S. H., near Bro. Waggoner's"—"Bro. Thomas'"—"S. H., near Bro. Lyons'"—"S. H., near F. Geuss'"—"Yellow meeting house"—"S. H., near J. Day's"—"S. H., near J. C. Clarke's"—"Isle of Tanti, Mr. Brown's"—"Wilton"—"M. Switzer's"—"Wm. Huffman's."

257. Several incidents will give a glimpse of the man and his experiences. After crossing a branch of the St. Lawrence—and back again, and walking a considerable distance, he says, "I feel comforted in mind, thanks to God, for all his mercies!" "Monday, 6th.—Travelled to Garbutt's—bought a cow for £4 10, ($18), returned with the animal, very warm, and my labor was great in getting her along—travelled to-day 8 miles." Next day he had to return over the same ground. "Thursday, the 16th.—A great fall of rain—went to my appointment at 11 o'clock, and found only three people." "Baptized one woman and five children to-day." "Returned home in the evening weary, but thank the Lord for all his mercies to me!" "Friday, 11th.—Returned home 24 miles. And now I have filled my paper" [his little book was full] "and am reminded, that soon I shall have filled up my days, whether well or ill. O, that it may be to God's glory!" In the autumn he began to suffer from various infirmities. Let us see how he struggled to go on in his work in the midst of them all:—"Returned home with a bad cold and tooth-ache." "Returned, unable to preach any more to-day—travelled 7 miles." "October, 6th.—Am still bad with my face, having had a gathering which appears at the root of a tooth." "Monday, 15th.—Preached on Sir John's Island

—wind high—was detained till five o'clock—then travelled to friend Thompson's, to see his sick son." "Thursday.—Brother Scowton's—protracted meeting going on well—preached—souls converted—all glory to God!" "Friday.—Meeting very interesting—more souls converted. Saturday.—Had my tooth drawn—no matter at the root—found it to be an ulcer formed under the cheek-bone—continued to discharge." Yet, he fulfilled his appointment on Sunday. No wonder he "had a painful night—no rest." "Monday.—A day of great distress—had medical aid—found some relief." "Remained at Bro. W.'s till Tuesday, the 29th, then was taken to Bro. Ferris', and have been confined to the house the greater part of the time till this, the 8th of January, 1839. The pain that I have borne during these eleven weeks is known to none but my Lord and Master. I have had the kindest attention from my friends. May the Lord reward them in this and the world to come!" "Went to Waterloo to meeting—heard Bro. Currie preach. It was a time of refreshing to me. All glory to God!" He was laid by from preaching, in all four months. During this period he made a visit to Bastard and Kitley, and collected his family, scattered by his sickness. At one time he "heard Elder Case, and had a refreshing season." His first effort after his recovery was a funeral sermon, to which, with all the old preachers, he always attached importance. I think Mr. Tuke, a former itinerant, supplied his place while ill.

258. Perhaps we could not in a more agreeable or natural manner, get introduced to some coming events, with the inside views of them, than by tracing the memoranda of this painstaking man—from the time of his leaving his house in the Waterloo Circuit,—on up to the district meeting at Belleville,—through Toronto,—up to the Con-

ference of 1839, in Hamilton. Mr. Healy says, "Monday, 27th" (of May, 1839).—"Left for the district meeting—arrived at eight p.m.—travelled about 60 miles. Wednesday, 29th.—Assembled for the transaction of business. Thursday, 30.—Finished the business of the district meeting. Preached in Belleville, from John xv. 5. Friday, 31st.—Left for Cobourg in a waggon, and arrived at 7½—45 miles. Saturday, 1st of June.—Went to camp-meeting—5 miles. Sunday, 2nd.—Preached at three o'clock. Tuesday, the 4th.—Meeting discontinued. It was an interesting time, for several reasons: in the first place, 40 or 50 conversions; in the next, the presence of several of our leading preachers—Messrs. Alder, Stinson and Richey. At this meeting there were a large number of Indians, on whose account the interest of the meeting was much greater. Wednesday, 5th.—Preached at Bates' Chapel, and Thursday, the 6th, in Cobourg." [In this visit Mr. Healy won golden opinions; not only from the unsophisticated Canadian people, but from the eminent ministers from across the Atlantic, who regarded him with respect and admiration, as a heaven-commissioned man of God, who minded the proper work of the minister, and that alone.] Friday, 7th.—Took passage in the *Great Britain* steamer for Toronto—arrived at nine o'clock—put up at the Edinburgh Castle. Sunday, 9th.—Heard Brothers Manley and Green. Found the Society in Toronto in a very excited condition. There seems to be another storm gathering for the Methodist Church in Canada. Monday, 10th.—Met several of the preachers at President Stinson's on business." [This was a prudential meeting, which arose out of the exigency of the times, and which may come into view again.] "Tuesday, 11th.—Left for Hamilton." Thus have we, in tracing him through the year, given an inkling of some coming events.

259. We must hurry eastward to glance at the very few salient points of the remaining part of the work unnoticed in Canada East, as it was then called. Two districts were made this year out of the old Augusta District—the southern half retaining the original name; and the northern receiving the name of Ottawa, with Bytown for its head. This arrangement made each of these districts so small, that their chairmen could take a pastoral charge each, in a central place in his district, and visit the quarterly meetings in the several circuits besides. Brockville was the head of the Augusta District. Two comparatively young and vigorous, but experienced, men were appointed to the double duties of these two districts. Mr. Wilkinson remained at Brockville, and Rev. Richard Jones was sent from Hamilton to Bytown. Never, perhaps, did these two brethren ever labor more efficiently, or stand higher than during this period of their ministry. Mr. Wilkinson, especially, put himself into every part of his work with a will. He was one of the most industrious of pastors—he made and delivered great and powerful sermons —and ever and anon, he passed around his district like flaming fire. Besides, he was very active and influential in the temperance cause. Mr. Jones was never otherwise than laborious, and at this period, very much respected. During his sojourn there was a very strong Society, for so small a place as Bytown.

260. All that remains for us to consider in the Upper Canada department of the work during the course of the year of which we are writing (1838–39), is the missionary district under the immediate chairmanship of the Superintendent of Missions himself, the Rev. Joseph Stinson, to which we now devote a few lines.

261. Perhaps we should have apprised the reader at an

earlier stage of the history of this year, that at the Conference in Kingston, June, 1838, it was known that the Rev. Wm. M. Harvard would retire from the Presidency of the Canada Conference. He received, as we shall see, an appointment to Montreal with the chairmanship of the Lower Canada District, at the succeeding British Conference, an appointment already determined on by the Missionary Secretaries in London, and which, if I remember correctly, went into effect immediately after the rising of the Canadian Conference. Mr. Harvard had proved himself in this Province one of the most amiable, polished, and holy of men, laboriously devoted to the work of saving souls, who had thrown himself into the revival meetings over the country, and who did not disdain to meet classes and perform pastoral visits wherever he went, a true successor of Wesley in these respects; but the leading influences of the Conference did not think that he had been successful as an administrator. His task had become a difficult one. He was properly anxious to maintain his dignity, and the trust reposed in him by the British Conference; and at the same time make himself agreeable to the Canadian preachers and people. With the incipient antagonism between the London Missionary authorities and the leaders of the Canada Conference—arising from the interference of the former with colonial matters, urged on by an irresponsible provincial executive, which wished to employ its retained Wesleyanism to suppress discontent and free discussion on the one hand; and the returning spirit of outspoken demand for perfect equality in public matters, civil and ecclesiastical, on the part of Canadian Methodists, both preachers and people, rendered the position of an Anglo-Canadian President of Conference no very enviable one. Under these circumstances the leading Canadians in

the Conference agreed to move for asking the British Conference to appoint the Superintendent of Missions, Mr. Stinson, to be President also. This was an economical measure; and it was no doubt thought by the movers in this measure, that Mr. S. was more likely to be colonial in his views and feelings and more under the sway of Canadian public opinion, than gentlemen directly from England, such as had presided over the Conference from the beginning of the Union. He was requested unanimously by the Conference; and how far expectations were realized must be left to the current of events to illustrate.

262. That I have not erred in my estimate of the under current which controlled events at this time, I think will be discovered by the simple text of the two paragraphs in the Address to the British Conference, in which the retiring President is referred to, and the prospective one is asked for. The passages are as follows:—

In parting with our respected and amiable friend, the Rev. W. M. Harvard, according to the appointment of your Missionary Committee, we cannot but record our grateful sense of the kindness, and diligence, and zeal, and piety, with which he has discharged the functions and duties of his important office among us during the last two years; and it is our earnest prayer to Almighty God that during the subsequent years of his ministerial labors and earthly pilgrimage, he may enjoy those strong and heavenly consolations of the Holy Spirit on which he has so devoutly and faithfully dwelt in his going out and coming in among us.

The appointment of another President will now become necessary; and after witnessing the faithfulness, and zeal, and ability with which our beloved brother, the Rev. Joseph Stinson, has discharged his duties as General Superintendent of Missions during the last five years, and from the high esteem in which his acquaintance and labors are held among us, we are induced most respectfully, and cordially, and unanimously, to request that he may be our President for the present year.

263. He was requested for the year then commencing: upon the duties of the General Superintendency, therefore, he entered so soon as it could be known that he was officially appointed. His appointment to this office appeared in the British Minutes upon their publication, after the session of the English Conference, in July and August, 1838. These additional duties, besides those which he owed to his missionary district, combining as they did also attendance on all the principal meetings for raising missionary supplies, required him to be almost ubiquitous in his presence,—in labors more abundant, and in perils oft—but we must pass on to consider some details of his special department—the missionary

264. The Rev. Peter Jones was still in England on service of the Connexion. How he was employed while there, is told with his usual simple beauty of manner, in the following pages of his invaluable Journal, which ought to be in the library of every Canadian. I transfer them to these pages without apology :—

Tuesday, Jan. 19th.—Called on Sir Augustus D'Este, who drove me to the palace of St. James, in order to see Sir Henry Wheatley, His late Majesty's executor, who named this day to see me, and to present to me in the name of the late King, the medal promised to me when in this country six years ago. Sir Henry received us very politely, and presented me with a beautiful silver medal, faced over on both sides with glass. On one side it bore the likeness of the King, and a good one it is. When Sir Henry handed me the medal, he said, "I have great pleasure in presenting to you this medal in the name of the late King, William IV., which his Majesty was pleased to promise to you. I am sorry that it was not presented to you sooner. I do assure you, that on your return you will carry back with you to your country the good wishes of the Sovereign and people of this country, for your happiness and prosperity." I thanked him heartily for the medal, and for the kindly feelings he had been pleased to express towards myself and countrymen. I

assured him that I should always feel it a duty to inculcate among my native brethren feelings of affection and good will to the British Government. Sir Augustus was very anxious to have me present in Westminster Abbey at the Coronation, and thought he could procure me a ticket of admission.

THURSDAY 21st.—Called at the Mission House and had an interview with Dr. Bunting and Mr. Alder. Dr. B. said that Mr. Hoole had informed him that he should arrange to have the missionary meeting in Dublin on Monday next, and if so it would be necessary that I should leave on to-morrow in order to be present at the meeting. So I at once concluded to forego my own personal gratification in waiting to see the Coronation, and I made up my mind to go to-morrow, that I may gratify the Irish friends with my unworthy presence and services.

SATURDAY 23rd—At 5 p.m. I took my place in the Dublin Mail Packet Steamer. We had a fine night. There were many passengers on board.

SUNDAY 24th.—Slept pretty well. Arrived at King's Town Harbor, where we landed at 5 a.m. I then took a car and rode to Dublin, about six miles from where we landed. Having lost the direction Mr. Hoole gave me, I did not know where to go; but whilst riding through the city, a Methodist saw me, and knowing me from the likeness in the *Methodist Magazine*, he came running after me, and asked me if my name was not Peter Jones? I told him it was: he then said he would show me my lodgings. I was soon waited upon by some of the preachers, who all seemed very glad to see me. Every one with whom I shook hands said, "You are welcome into Ireland!" Breakfasted at a friend's house with several of the preachers. Here I met my old friend, the Rev. Thos. Waugh. On my arrival there, I was informed that it had been given out that I was to preach this morning at 7 o'clock in Whitefriar Street Chapel, but on telling the Superintendent of the circuit, the Rev. Mr. Stewart, that I had been now travelling two nights and days, and therefore was not in a fit state to preach, he readily relieved me from the appointment. At 11 a.m. I heard the distinguished Rev. R. Newton preach a sermon from Luke xi. 2: "Thy kingdom come." The Lord Mayor and Lady, and the Sheriff of this city, were present at the sermon. In the afternoon

I wrote and sent off a letter to my beloved *newish*. The Irish Conference held in this city began its session on Friday last.

MONDAY 25th.—A number of friends and preachers breakfasted with us at Mr. Briscoe's. Went in the forenoon to the Conference, and was kindly received by the preachers. In the evening at 7 o'clock I addressed a crowded congregation in Whitefriar Street Chapel, from Psalm lxvi. 16. Mr. Newton closed by a powerful prayer. The spirit of the Lord was with us, and we had a melting time.

THURSDAY 28th.—At 1 o'clock I preached in Abbey Street Chapel, from 2 Cor. x. 4, 5. A collection for the Missionary Society was made, amounting to about £5. The Hon. Judge Crampton was one of my hearers. He handed me a draft of £10 for Canadian Missions.

MONDAY, July 2nd.—Attended the missionary meeting at the Rotunda. The Right Hon. the Lord Mayor of the city took the chair at 12 o'clock. The room was crowded by a respectable audience. All well pleased.

TUESDAY 3rd.—Left Dublin for a tour northward.

WEDNESDAY 4th.—After breakfast we started to see Baron Foster, who had sent an invitation to have me call upon him. We found him a friendly, clever man, and he seemed very glad to see me, and to hear what God had done for myself and my countrymen. He gave me £10 for our intended Industrial school, and £10 for the general work. We had a word of prayer before we parted.

MONDAY 9th.—Mr. and Mrs. Young drove Mr. Tobias and myself a little way out of the town. The country about Belfast is more like England than any part of Ireland I have seen. At 9 p.m. I took steamboat for Glasgow, Scotland. The sea was very rough and I was very sick. Had little rest.

TUESDAY 10th.—Arrived at Greenock at 7 o'clock in the morning, where we laid up for three hours waiting for the tide to rise. In going up the river Clyde, I saw the most beautiful scenery my eyes have met since I have been on this side of the Atlantic.

THURSDAY 12th.—On my arrival this morning in the *City of Edinburgh* my eyes beheld one of the most beautiful and romantic cities I have ever witnessed in all my travels. We also saw a panorama of New Zealand and Quebec. At half-past 4 p.m. I left

for Liverpool by the mail. For several miles after we left Edinburgh, we passed through a fine, rich agricultural country, with here and there a nobleman's seat. On the road an extraordinary, singular old woman was pointed out to me, by the name of Mother Wilson. I was informed that Sir Walter Scott founded one of his pieces from this great oddity. The seat of the late Sir Walter, which we passed by this afternoon, is a lovely place, and very rich in scenery.

SATURDAY 14th.—Mr. Lessey and myself left Liverpool by the Birmingham Railway, at 8 in the morning. We travelled together as far as Whitmore Station, where I left the train in order to go to Newcastle-under-Line. The Rev. J. B. Holroyd met me, and took me to the above place. Dined at Mr. H.'s, and then after dinner he drove me to Burslem to see the potteries. Called upon Enoch Wood, Esq., the father of the potteries. This is the gentleman who took a bust of Mr. Wesley, now so common amongst Methodists.

MONDAY 16th.—Took coach at Rugby for Derby Hall, thence by railway to London, where we arrived about 10 in the evening. Found my dear *newish* and all the friends in health.

SATURDAY 21st.—Mrs. J. and myself went to see the Diorama in Regent's Park. The views were Trivoli, and St. Peter's, at Rome. Had I not known that they were only paintings, I should have fancied that they were the places themselves. After this we went in company with Mr. S. Field to see the Zoological Gardens in Regent's Park.

SATURDAY, August 4th.—Left Bristol at an early hour for Wales. Here I cannot say all I wish of country and people.

SUNDAY 5th.—At half-past 10 a.m. I preached to a pretty large congregation of Welsh and English, from John ix. 25. The people were very attentive. A collection was made in behalf of this chapel. In the afternoon I went to the Welsh Wesleyan Chapel, and heard a sermon in the Welsh language, not a word of which I could understand.

MONDAY 6th.—In the morning Miss Taylor drove me to see the splendid scenery of the Welsh mountains, and there was much romantic beauty.

FRIDAY 10th.—Started for London at 8 in the morning.

SUNDAY 12th.—In the morning I went and heard the Rev. Mr.

Binney preach in his chapel, near the Monument. He delivered a beautiful lecture from part of the 19th Psalm.

THURSDAY 16th.—Saw the Queen as she went to prorogue the Houses of Parliament. I had a very fine view of her, and received a bow from her as she passed by. The state carriages were most splendid. Received late a cask of presents from Sheffield, a large bale of goods from Wakefield, and a small medicine chest from Dublin. All these are most valuable presents in a missionary work.

MONDAY 20th.—At noon I called at the Colonial Office in Downing Street to see Lord Glenelg. About half-past 2 p.m. I was favored with an audience. His Lordship made several enquiries about the Indians in the west, and about the Manitoulin Indian settlement. I told His Lordship that I had visited the Island; that, in my opinion, it was unfit for an Indian settlement, as the Island was rocky, and the soil was very poor; that the Indians objected to their settling on that Island.

TUESDAY 21st.—Received a letter from Chief Jos. Sawyer, of the Credit, which I enclosed to Lord Glenelg for perusal. Sent off nine cases, and one bale of goods, to Montreal.

WEDNESDAY 22nd.—Went to the city on business with Brown & Co. In the afternoon rode with Mr. Field to Mr. Loate's, at Clapham, to tea.

SUNDAY, September 9th.—In the morning I heard the Rev. Mr. Aitkins preach in his chapel at Spitalfields, from Prov. iv. 23. The preacher was very zealous in his appeals to the people, and there seemed much power attending his words. Such a preacher in America would be considered a first-rate minister of the Gospel, and would be run after by thousands; but in London, his violent gestures and loud preaching is too harsh to the fine feelings and hearing of some of the modern Athenians.

FRIDAY 14th.—Left this morning for Windsor Castle; called at the Mission House and Mr. Alder concluded to accompany me; so we went by the Great Western Railway to Slough; then by an Omnibus to Windsor, where we arrived a little after 11 a.m. At about half-past twelve we proceeded to the Castle and enquired for Lord Glenelg, to whom we sent in our names. We were then conducted to His Lordship's room, which is in the east wing of the castle. His Lordship appeared glad to see us, and gave us a hearty shake of the hand. The conversation was about the costume in

which I should be presented to the Queen. His Lordship thought I had better appear in the English dress, as he did not know what the Indian dress was, and therefore did not know if it would be proper to appear in it; and asked if it was like the Highland Scotch dress? We informed His Lordship that it was not like the Highland dress, but that it was a perfect covering, and that I had appeared in it at large promiscuous assemblies. Lord Glenelg then said he would go and speak to Lord Melborne on the subject. He was absent a few minutes, and on his return said that Lord Melborne thought I had better appear in my English dress. So we left Lord Glenelg with the understanding that I should come up to the Castle in my English dress; but to bring my Indian costume to the Castle. Lord Glenelg came to the inn in about half an hour after we had left the Castle, and said that he called in order to request that I would bring with me the whole of my dress to the Castle. At about half-past 2 p.m. we rode in a close fly to the Castle; and on appearing before His Lordship, I showed him the Indian costume, and when he had looked at it, he said I had better begin to put it on. I said if His Lordship thought best to put it on, I should. He replied that it was, and asked how long it would take me to dress? I said about twenty minutes. His Lordship then left us the use of his room to dress in. I then proceeded with the assistance of Mr. A. to undress and to put on the Indian costume as fast as I could, and finished dressing by the time above specified. The Honorable Mr. Murray came in to us and talked on Indian customs, languages, &c. He informed us that he had been in America, and had seen many of the western Indians. I found he understood a few Chippeway words. His Lordship at length came in and said that the Queen was prepared to receive me; and that I should kiss her hand. So away we went, following His Lordship, and in passing through the halls and rooms we saw several persons in attendance. When we arrived at the anti-chamber, a message was sent from the Queen, that Her Majesty wished to see His Lordship. He returned in a few minutes, and then the doors were thrown open, and we saw Her Majesty standing about the centre of the drawing-room, with two ladies standing a little behind, and four or five Lords. Lord Glenelg introduced me to Her Majesty by my Indian name, as a Chief of the Chippeway Indians in Upper Canada. I bowed two or three times as I ap-

proached the Queen, which she returned, approaching me at the same time, and holding out her hand as a signal for me to kiss. I went down upon my right knee, and holding out my arm, she put her hand upon the back of my hand, which I pressed to my lips and kissed. I then said that I had great pleasure in laying before Her Majesty a petition from the Indians residing at the River Credit in Upper Canada, which that people had sent by me; that I was happy to say Lord Glenelg (pointing to His Lordship,) had already granted the prayer of the petition, by requesting the Governor of Upper Canada to give the Indians the title-deeds they asked for. His Lordship bowed to Her Majesty, and she bowed in token of approbation of His Lordship's having granted the thing prayed for by her red children; that I presented the petition to Her Majesty, thinking she would like to possess such a document as a curiosity, as the wampum attached to it had a meaning, and their totams marked opposite the names of the Indians who signed it. The Queen then said, "I thank you, sir, I am much obliged to you." I then proceeded to give her the meaning of the wampum; and told her that the white wampum signified the loyal and good feeling which prevails amongst the Indians towards Her Majesty and Her Government; but that the black wampum was designed to tell Her Majesty that their hearts were troubled on account of their having no title-deeds for their lands; and that they had sent their petition and wampum that Her Majesty might be pleased to take out all the black wampum, so that the string might all be white. The Queen smiled, and then said to me, "You were in this country before?" I said, I was here eight years ago. Her next question was, how long I had been here this time, and when I was going to return. I told her that I had been here about ten months, and that I was going to sail next week. I, moreover, informed Her Majesty that I had travelled a good deal in England, and that I had been highly pleased with the kind reception I had met with. When I had finished my talk, she bowed to me in token of the interview being over, so I bowed and retired.

Thus ended my presentation to the Queen, which did not last over five minutes. Lord Glenelg then said that the Queen had ordered a collation to be prepared for us. So Mr. Murray and the Lords in waiting conducted us to another room, where we sat down to a lunch, but which I should call a dinner. We had roasted fowl

and other good things to eat. After this we returned to our inn; and when I had changed my dress, we hired a fly which took us to the railway station; and by 5 p.m. we were back to London.

I called at Lambeth, and then went to the City Road Chapel, where several missionaries were about being ordained, and some who were soon leaving the country for foreign missions, were to take their farewell of their friends. Mr. Alder had invited me to attend and to take my leave of the friends also. The President of the Conference presided. After the ordinations were finished, the missionaries about to depart were called forward to take their seats on the front forms of the platform. The Rev. J. Waterhouse and two others formed the number. The President gave us a charge, and then called upon us to address a few words to the congregation, which we did. After this the Ex-President and Dr. Bunting offered up a prayer for us all.

Mr. Jones and his wife returned from England in the autumn of 1838, and arrived at the Credit Mission, November the 9th. They were thirty days on their passage from Portsmouth to New York. Exorbitant duty, amounting to one-half their value, was charged on the articles passing through the U. S. for the use of the missions in Canada. The largest portion of such articles were sent by the ship *Colborne*, which was wrecked in the Gulf of St. Lawrence, and all were lost, including much private property owned by Mr. Jones, on which there was a small insurance. By the 18th of January, 1839, we find him assisting the Rev. Joseph Stinson in a series of missionary meetings in the Niagara District, whence he wrote the missionary Secretaries.—*Wesleyan Magazine*, 1839, page 173.

265. Mr. Case, who has been so long a central figure in our panorama of characters and events, was now comparatively retired. He was still stationed at Alderville, whence he never removed till his death, where he was to give special attention to the "arrangement and settlement of the new village." About this time he commenced, at his own instance, a manual labor school, on a small scale, principally for young women, in which they learned

domestic economy,—spinning, knitting, and butter and cheese-making; and by the sale of the two latter articles the Institution was intended to be made self-supporting. Mr. Case's Indian colleague, John Sunday, we shall see, took part in the vigorous work of Indian evangelization to the north-west, which so worthily characterized this year.

266. St. Clair and Walpole Island had a complete change of missionaries. The Rev. John Douse, newly married, took the place of Rev. James Evans, in charge of the two-fold mission; and the loss of Mr. Thos. Hurlburt's knowledge of the Indian language was atoned for by the employment of an Indian preacher, as a colleague to Mr. Douse, in the person of George Henry, erst employed as an interpreter and translator.

267. Mr. Douse was expected to promote the religious interests of the white settlements around, but he found some of them, and the adjacent new village of Sarnia, in a sad state of demoralization. A paragraph or two from a letter to Mr. Evans, will show with what difficulties he had to contend and what measure of success he had. The letter was dated March 1st, 1839, pretty well on towards the close of the year. He tells the late incumbent:—"I preach regularly on Sabbath in Moore and Plympton to good congregations, but I fear no conversions to the present time. This winter I went to Warwick and other places in Plympton to preach. I have preached in this village alternate Sabbaths—sometimes very small congregations, but generally good. Mrs. S. got awakened under my second sermon in the village, and is soundly converted and faithfully persevering." (Yet he speaks of an attempt to raise a week-evening class having failed.) "I was hopeful of Moore, but we had a ball in the village which was attended by most of them—even the whole of the S——'s, excepting

Mrs. B——. Judge how afflicted I am when the devil has got this signal and general triumph over so many who attend my ministrations. The swearing, drunkenness and wickedness on the river, and especially in Sarnia village, frequently presses down my mind. I sigh over them, I reprove them, I pray and preach, till occasionally I despair of doing any good among them. God is my witness how many hours of sorrow, how many painful insults, how many earnest prayers on their behalf I have had. I fear they are all going headlong to destruction, and only a special manifestation of God's power and saving grace can do them good. Brother, pray for me—for a Divine blessing on my labors, and the conversion of the Pagan Christians. I am daily praying for a Pentecostal shower of Divine influence. One thing, however, has been effected: I find all the wicked fellows refrain from profane swearing in my presence. My reproofs have done this."

268. "I am happy in being able to say that the Ahnishenaubaig are doing very well. The last quarter has been very prosperous, and several backsliders have returned. On Sabbath last we had our third quarterly meeting, preparative to their going into the sugar bush: and a glorious time all the services were. We began preaching on Thursday evening, with a very large congregation. Many Pagans attended and seemed interested, but I have not learned of their joining. Our increase must be about 20; but Bro. Henry, having lost the names of a few, only made a return of 14 on trial. On New Year's Day Wapoose and a poor Indian backslider got drink, and fought. Both feared they would die, and sent to the brethren to pray for them and visit them. It has terminated, however, favorably, and Wapoose and his family have joined, except one daughter, who sticks to the Roman

Catholics. We have no drunken Indians. All is quiet among them; and their improved condition, their appearance and behaviour, speak much to your credit and success. God has highly honored you in their conversion and highly improved habits. I have seen no mission or people which I think equal to them. May you make yourself equally successful in your peculiarly difficult station! I was not a little disappointed in not finding any returns of leaders and members. In the Minutes I find 166, but upon examining the classes and leaders, I could make no more than 110, and 8 had joined on trial by the first quarterly meeting. I enquired particularly, got class lists made out, but could raise no more—including 17 for the Sauble and 15 for the Michigan class. The next returns were only 110 members; and this quarter, 120 members and on trial; 3 have died; 6 dropped; 4 removals. I do not know what to say about my not having the same numbers as returned to Conference. Perhaps you can explain it. Yesterday, I read your letter to the Indians, who seemed very glad to hear you talk to them, and about the prospects and Indians. I enquired if they had any word to send, and they replied, 'They were all great friends to you, and send their salute.' Here is one man, who pretends to be a prophet,—to have revelations and visions. 1. He says the people are not to attend class-meetings, as it would cause them to be lost; and not to go is the better way. 2. They are not to send their children to school or to flog them, it will offend the Kethaniunedo. 3. That the Great Spirit is very angry with them for killing the large frogs which were found at the potatoe roots last fall, and it was very wrong, and will be visited with some judgment. 4. That the Great Spirit will save all who do right, though not Christians, and drink the fire-waters sometimes. 5. Next spring he will preach,

and the missionary and his interpreter will fall before him, and I suppose every one else. He has visited Ishpeming and the bad place—been appointed of God a great prophet —and that another such prophet will be raised on Lake Superior, and two or three other places, in a year or two. I forget his name. The brethren generally think him a good man, but take little notice of his opinions. He is something of an Irvingite. My space will not allow of entering into further particulars. I am sorry to say he has drunk some whiskey, and pretends revelation to justify it. George Henry has preached against him."

269. Walpole was a new mission among the whites, formerly, so far as supplied at all, usually connected with the Thames Circuit. It is to be carefully distinguished from Walpole Island, which was an Indian Mission, although they were contiguous to each other. It returned sixty-four members at the end of the year.

270. There is either nothing very special to record concerning the other missions, or else we have not the data at hand to illustrate their state and prospects, till we come to Guelph, a new town, and settlements around. This was the first year it had a supply from the Conference direct. Since giving the account of the place under the preceding year, two letters have turned up, which had been mislaid, that will supplement what was said of that year, and show the state of things during this. I had written to a leading lay friend to the cause, of long standing, James Hough, Esq. His letter to me and the letter from Rev. Samuel Fear, which he elicited, will put the case before the reader. Mr. Hough writes:—"I remember Brother Fear and myself arriving together at Guelph on the 1st of June, 1836. I think he supplied the place of a minister, Mr. Nankeville, being on a roving commission," [He was then

probably on the Dumfries Circuit] "to see what he could find in the wilderness. On his arrival he found a little Society, principally British, organized, happy, united and prosperous, without the aid of the ordained ministry. I cannot remember all the particulars of those primitive days, but I hope Brother Fear will be able to supply my lack."

271. Mr. Fear gives more particulars:—"We arrived in Guelph in June, 1836. I opened my commission first Sabbath, with Psalm cxviii. 25. Prayer having been offered on both sides the Atlantic, on the foaming deep. We saw answers of prayer in the power and goodness of God, and evidences of the working of Satan, too palpable to be mistaken. Yea, an infidel would believe could he see as we did. Our place of worship was in William Day's house. His father, Daniel Day, was a class-leader,—a holy man. Several classes were formed, and two appointments in the adjoining township of Eramosa. A good foundation was laid. Henry Orton, M.D., had furnished me the means in part to come, and on my being called to travel, he frankly forgave me the debt, and of him, I feel it my duty to say, there are few such. Besides him and family, there were John Kirkland, James Hough, myself and family from the great Nottingham Circuit, its plan having about 60 local preachers and about 30 appointments. All we wanted was proper recognition by the Conference. This was done by that indefatigable man of God, Rev. J. Stinson. Brother Nankeville took charge of the work; and, in the peculiar circumstances of the case, an amount per annum was allowed to me till I came out. Brother N. travelled through the adjacent places as far as Caledon, Mono, &c., &c., and I took the town and a few places near the town with him." Mr. N. had a class of young men, under training for usefulness, two of whom, at least,

labored in the itinerant work usefully—the one for a few years, and the other is now a respected supernumerary: these were William Stevenson and Edward Sallows. The former might have made an eminent preacher had he begun early, and continued in the work. Mr. Nankeville returned 121 members, against 32 the year before.

272. The last mission on the list of appointments embraced in the "Missionary District," Lake Superior, reveals the noble attempt to Christianize the natives of a vast region of country, on a more thorough and systematic scale than had been attempted before. For this purpose the two foremost white missionaries were detailed—namely, James Evans and Thomas Hurlburt—men neither too young nor too old; and both of them largely acquainted with the Indian character and languages. Mr. Hurlburt took his family, but Mr. Evans went unattended. His wife and daughter were placed in Upper Canada, where the latter could finish her education. They had in charge an Indian girl, the daughter of a native far to the west, by the name of Southwind, with whom the reader may fall in with further on.

273. I undertake to illustrate this enterprise solely by MS. letters which have fallen into my hands, addressed from one to the other, by the missionary party; or from those addressed to, or received from their friends. We give of course, the greatest prominence to Mr. Evans, who was in charge of the mission.

274. First, the reader perhaps will allow of one letter, addressed to Mrs. Evans, still at "Port Sarnia," which will prepare the way for the others. If the little references to private and domestic matters are only half as interesting, aye, and as instructive, to the reader as they are to the writer, he will more than tolerate them. If the lover of

national brotherhood thinks there is a little too much British and belligerent feeling in this and some other letters, he must only call to mind the extreme annoyance suffered in Canada for several years, from "Patriotic" attempts, from the shores of the United States.

TORONTO, June 8, 1838.

MY DEAR,—I arrived safely in this city, through the mercy of Divine Providence, and found all well, excepting Charlotte, whom I found confined with the small-pox; she has, however, had a slight attack, and is now so far restored as to sit up, and begin to make a stir about the house.

I received my dear Clarissa's letter, and was glad to hear of your health and the girls'. I was sorry to learn that George was not so well; but trust that God will speedily restore his health, and enable him, under the blessing of God, to devote himself wholly to the work of the ministry.

I find all things peaceable in Toronto. You will see by the *Guardian* the burning of the *Sir Robert Peel* steamboat, and one of the largest and best on Lake Ontario. There is certainly every prospect of war; and indeed it is inevitable unless *Jonathan* will pay the piper. Lord Durham has arrived, and he speaks like a British peer; and while Gov. Marcy, of New York, has offered 250 *cents!* O, no! *dollars*, for the apprehension of the scoundrels, Durham says, "I hereby offer £1,000 for each of the offenders, in order to assist the American authorities," and should the gold fail in enabling them to make and keep peace and quietness, I guess as how Major Durham will be fixing out his rifle, and just kinder quietly sending a few fellows in red coats, with a few thousands of lead and iron justifiers of affairs, and by a thorough course of specie payment, settle in and balance the Caroline, Peel, Navy Island, and all other misunderstandings.

We have enjoyed a very happy district meeting, our business has been transacted with the greatest unanimity of feeling and Christian affection. After the most mature deliberation, it was considered necessary for me to go to the Conference under the present state of Indian affairs. We have still stronger assurances that the Government at home are determined to do the Indians every justice,

and to assist them as far as practicable, and I have no doubt but the doings of Sir F. will tend to benefit them rather than otherwise.

Bro. Hurlburt has obtained the consent of the district meeting to go to Mississippi; but whether the Conference will ratify the decision is a matter of doubt. We leave this on Monday, God willing. I shall be home as soon as possible, the time I cannot set. You may venture to arrange matters for my visit to the Manitoulin Island about the tenth of July: whether I go further this year is rather a matter of doubt, and I should not be surprised if we are again stationed at St. Clair. I feel perfectly resigned to the leadings of Providence. God, who has hitherto directed our steps, is too wise to err, and too good to be unkind and I can say without a fear of the consequences, "Where He appoints I go."

I met with Bro. Chubb on my way to Buffalo, on his way from Keewawenong. He brought a letter from Ann's* father, which, Clarissa informs me, you have received. I am glad to hear that he is satisfied. Brother Chubb says they do not intend to visit the Mennedoolin this summer, so that I need not take Ann; but should her father be there, he can come down and see her. I hope she is a good girl.

I hope my dear baby is good, and endeavoring to improve in every thing useful. Exchange kisses for me, and play "Home, sweet home, there is nothing like home."

Say to Bro. Price, nothing has been done respecting the school; but as soon as a teacher can be procured he will come on. I hope you have obtained the money from Mr. McGlashen, and paid Mr. Davenport. Write me to Toronto as soon as you receive this, and I shall get the letter on my return from Conference.

Say to the Indians, by Bro. Henry, that I shall do all in my power to influence the Governor and the Government in their favor, and that I hope they will industriously pursue the improvement of their lands, and strive to make their minds easy, and their families comfortable, and above all remember that it is only by a dependance upon God, and obedience to His commandments, that they can expect His blessing. If they remain faithful He will surely bless them; but if they forsake Him, He has said in His word He will

* The Indian girl referred to above.

cast them off. They have many great and good friends both in America and England, and best of all is, God is their friend. May God bless them, and keep them in the path of light!

The friends say, one and all, our love to Mrs. E. and Clarissa. Mary Ann is a very fine, although not a very big girl, cantering round the house, and talking many foreign languages, none of which we can fully understand; but I assure you she is a genius—possessing some shades of ventriloquism—and minding cows, chickens, &c., &c.

Charlotte and Sophia desire to be remembered to you in love, in which Mr. E. joins. Joseph has left his situation in Kingston, and is at Ephraim's. Father and mother are well at Long Point. If you go to Detroit say in your letter if you find David, and what he is doing.

We left St. Clair on Tuesday morning, and had we not stopped at the falls, we could have been in Toronto at five o'clock on Thursday evening, being about 57 hours. We, however, stopped at the falls until Friday, and arrived on Friday evening. My kind respects to Col. Thompson, Capt. Vidal and family, Messrs. Mothewell, Durand and lady, Jones and family, &c., &c., &c. May the Lord bless, preserve, and keep you all.

I am, my very extraordinarily dear and kind and never-to-be-forgotten, and more than all others beloved little wife, your indiscribably affectionate, and unchangeable husband,

JAMES EVANS.

N.B.—Particular respects, regards, affection, esteem and best love to Miss Nancy Jones, with whatever else appertaining to the strongest attachment. J. E.

275. We next hear from Mr. E. in a playful letter addressed to Mrs. E., which illustrates the little business shifts missionaries' families then had, and I suspect still have to resort to to get along :—

GODERICH (tented at the mouth of the river),
17th July, 1838.

DEAR WIFE AND WEENS,—Here I am; here am I. Now, I beg you won't cry, and I'll come by-and bye.

We have been bungling along the lake shore as far as this place

during the last four days; in fact, we've been dreadful lazy, but we are just waking up. We have been all preserved in good health and spirits, and have happened no more serious accident than just getting a wetting and cutting a little sort of a crack across the back of my hand, however, I have never allowed it to open but shut it up with plaster, and it is no trouble to me, and I expect in a few days it will be well—at least, you must believe so, right or wrong. We had well nigh come back, when the north wind took us at the mouth of the river, however, we rowed on, and soon had a fine south breeze, which carried us within a few miles of Kettle Point, where we ran into a small creek after scooping out the sand and forming ourselves a channel to enter, here we camped very comfortably, looking southward, and my heart going pitter patter, and indeed, its been rattling against my ribs ever since I started. I feel a little better this morning.

I have seen Mrs. Hyndman and the old lady; they are like Capt. Hyndman—you understand that. I feel encouraged to go forward. I am just starting, and will write you more from the Manitoulin Island. You will, if possible, get from Mr. Motherwell, $45; Mr. Sutherland, $6; Mr. Randal, $5; Mr. Bachelor, $5:—$61, which I hope will see you comfortably settled in Cobourg, together with the price of the cow and garden crops, for which Bro. Douse can (if he has not the money) give you an order on Mr. Taylor, in Toronto. You will also get $6 from Mr. Jenkins, at the "Guardian Office," paid by Mr. Howell, at the Credit.

May God bless you all! I am as wet as a muskrat, and just starting out with a fair wind. Adieu! God bless you all! Kiss each other for me,

And when I come back,
Which will be in a crack,
Then you'll each have a smack.

J. EVANS.

276. The next glimpse that we get of our missionary, with some references to fellow-laborers, is from a letter to his wife at Cobourg, dated "Mesezungeang, 20th August, 1838." I shall have to deny myself the pleasure of giving it *in extenso*. The parts not strictly necessary to the nar-

rative will be omitted, although intensly interesting in themselves:—"* * * * * My last letter I finished at and forwarded from Munedoowauning (or, Devil's Hole), the Indian name of the bay selected by Sir F. B. Head as the future residence of the Indian tribes, a very fit name by-the-bye. We arrived in this place on the 30th of July, all well; and immediately commenced endeavoring to do good, by preaching the blessed Gospel of salvation. The Pagans have, during our stay, paid good attention. I have no doubt but many have been favorably impressed with regard to Christianity. We have baptized several adults with their families, and left the Island" (Manitoulin) "just two weeks after our arrival. We have not had fair winds, but fine weather during our passage to and stay on the Island."

277. "Sault St. Marie, Thursday, 23rd of August, 1838. We, last evening, about five o'clock, reached this place after nine days' hard rowing, and one day's fair sailing. The blessed Lord has been very gracious to us. He has preserved us from all evil. We have not had a shower of rain to wet us since we left St. Clair; and we have never been laid by a whole day on account of heavy winds—we have all enjoyed good health—and our temporal wants have been bountifully supplied. In fact, our Munnedoo provided for us when the Munnedoos of the Pagans let them hunger. I could particularize several instances, but one was so remarkable that it cannot be overlooked. Soon after our arrival at the Munnedoolin, Brother Sunday and his comrade came, and having neither money or provisions they turned in and shared with us in true Indian style the blessings which we were enjoying. Their company and our own made a family of ten, and all these mouths soon gave our flour barrel the consumption. On Saturday we found

our flour and pork admonished us to be going, if we intended to have any provisions with us on our way to the Sault; and yet the presence of a Catholic Bishop and two Priests, together with two Episcopal ministers, made it necessary that we should, if possible, prolong our visit. We therefore started out and peeled birch bark, and fished in the evening. A number of the Indians started out before us, and some at the same moment—some went down the bay, and others accompanied us upwards—not one who went with us caught a single fish. Their canoes ran within ten yards of ours for a mile or more, and fished ahead and astern of us, and caught nothing, but came home, expressing the greatest astonishment on seeing that we brought home thirty-five pickeral. We told them the Lord sent them before the canoe, and I hope they believed it, for I am sure it can be accounted for in no other way. To His name be the praise for all our mercies: we have had plenty of fish, and we are now in the best fishing country perhaps in America. The Sault Ste. Marie is a very handsome place, and the people appear exceedingly friendly. It will surprise you when I say, that the waters of the St. Clair are muddy in the clearest time, compared with these waters: they are as pure as crystal, and teem with fish of the very first quality. The weather here is very fine, and I think at present as warm as in Toronto. I yesterday crossed the river and called on Mr. Nanse, the Factor of the Honorable Hudson Bay Company: we found him, as we found the Agents where I dated this letter, very obliging, and ready to render us every possible assistance in prosecuting our mission northward. He informs us, as do the principal traders in this vicinity who have travelled through our circuit, that there are abundance of Indians—more on the north shore than on the American side; but they are during the winter

scattered on the mountains. However, there are many, whom the traders term 'Lake Indians,' who reside all winter near the shores; and we hope to succeed in inducing some of them to serve God, and thus open the way for access to their relations when they return in the spring. We have a vast field of labor, and, as far as we have learned, every hope of success. You know, however, I am always sanguine, and my hope may arise so much or more from my natural disposition as from faith in the promises of God; however, I am endeavoring to trust His word, which says, 'Lo, I am with you always.' There has gone up the Lake this summer, a Mr. Cameron, a Baptist. He sends word down, that the Indians are more attentive and more anxious to listen to the Gospel than any with whom he had met at any time. He is sent by the American Baptist Board. What a pity the Canadian and British Societies cannot supply this region without the Americans!"

278. By the "19th of September," far on towards winter in that region, he was as far west as "Mishibegwadoong," with filial piety addressing a letter to his aged and honored parents, then at "Charlotteville, U. C.," in which he says, "You may wonder why and how I wander about our vast wilderness, and I can assure you, I am not less a subject of astonishment to myself. It is not from choice, for no man loves 'home, sweet home,' more than myself, and I am happy in saying that no man's home is made more like home by those I love than is my own. But why do I talk about home? I have none—'a poor wayfaring:' and I must say, I thank God I can say it—

'I lodge a while in tents below,
And gladly wander to and fro,
And smile at toil and pain!

And why? I feel an answer within me, because, 'Woe is me, if I preach not the Gospel.'"

279. Further on he says:—"Our prospects of success in prosecuting the great work to which the Church has appointed us, is at present flattering. We have met with many discouragements through reports of a discouraging nature, but God has graciously cleared away the mists which beclouded our atmosphere, and we find ourselves in a vast region of moral and spiritual darkness and degradation; but where the poor benighted heathens are already groping about to find some one to take them by the hand and lead them to the light. The Indians in this region are ready for the Gospel and anxious to be instructed, not, as below, endeavoring to shun the missionary and standing aloof from his society, but seeking as diligently for us as we are for them. The few that are at home at this post generally come in about the time of family prayer, in order to enjoy the season of worship with us; and we have this day learned that the Indians about Red River are coming six and seven hundred miles to enquire for missionaries. The Lord is, indeed, going before us and preparing the way, and our motto, through his grace, is 'Onward!' I shall not in any possibility find it practicable to return by next Conference, and shall do well if I get back next fall."

280. While in that region, that is to say, at "Mishebecoton," he received several letters from his fellow-laborer, the Rev. Thomas Hurlburt, who had preceded him westward, and was spending the winter at "Fort William;" from certain salutations in which we find that the native laborer, Peter Jacobs, with his wife, were assisting Mr. Evans. The first is dated "December, 17th, 1838":—"Dear Brother,—The mail arrived here last evening from Red River, and leaves to-morrow for the Sault: this is

about two weeks sooner than we expected it. I arrived here on the 30th of October, just one week after leaving Mishebecoton. With regard to my reception here, I have nothing further to wish. Mr. Swanston has done every thing in his power to forward our objects, and also to render me comfortable. Shortly after my arrival a house was prepared, and on the 6th of November I commenced school with twelve scholars; but after the return of the fishermen, they increased to the number of twenty. Their attendance is not regular, but it is very seldom that I have less than fifteen. As all speak the Indian here, I have the children repeat the Ten Commandments and Lord's Prayer. I sometimes explain the commandments, and enforce the duties enjoined, and I am happy in hearing it observed that the children are more orderly than formerly. Upon my first arrival here, a request was made by some of the people that I would have prayer with them every evening: though the majority are nominally Catholics, yet they pretty generally attend. When at home I generally have, perhaps, from thirty to fifty every night. My congregations on the Sabbath sometimes amount to as many as sixty. Whether we establish a mission here or not, I hope my residence among them this winter will do them no harm. There are six or seven Indian men here, and more women than men; the latter part of them attending on Sabbath, and every evening to prayers and singing. (Mr. Swanston leads the singing.) The Indians here appear very fond of singing. Had I spelling-books and hymn-books, I could easily learn them to read the hymns. Four or five young women have attended school occasionally, and, having two spelling-books, I have taught them nothing but the Indian. I am much pleased to see the facility with which the new orthography may be acquired by those uncorrupted with the

old. I think that a month or six weeks' faithful application would enable a person entirely ignorant of letters to read the hymns with fluency. I shall not forget this thought if sent to any new mission in this country. When I take up a translation in another orthography, it makes me sick at heart to see the letters screwed, contorted and placed in every position to make them say something, and then you can give about as good a guess at the sound as though it was in Chinese characters. The Chief of this place, Ashueoo (the Spaniard), who was baptized at the Manitoulin by the Rev. Mr. O'Neal, is now at the Grand Portage, or near there, with the priest. This Ashueoo sent for the priest before he went to the Manitoulin, and since his return he has been baptized again by the priest. As soon after my arrival as convenient, I endeavored to ascertain the true state of the Indians. I was sometimes told that all the Indians had been baptized by the priest; and again I would hear it said that only a part had. I can now reconcile these different accounts for some of them remain constantly in the vicinity of the Fort, while the majority remain principally in the interior; and of these the better part have not been baptized by the priest, while the former have. I am at a loss what to say with regard to the prospects here; but am inclined to think that a mission might be established to advantage. The Catholics, having got in before us, is quite a draw-back, and we shall have prejudices to contend with that had no existence a year or two ago. There is enough of good land here. Potatoes, barley, peas, oats and garden vegetables grow very well. Lake Nipegon and Rainy Lake are the two principal places in these parts for the resort of numbers of Indians. In my opinion, we should take these two places in preference to any others. Lake Nipegon is better

situated for obtaining supplies of provisions than Rainy Lake. You will require a guide in going to Nipegon, as the river is not followed on account of being very rapid; but they go up a small stream and carry over again to the main one. When you see the Governor you will of course make all necessary arrangements with him, should we think of occupying Rainy Lake and Lake Nipegon. I suppose it would be difficult for us to subsist for the first few years with assistance from the company."

281. The same devoted laborer writes to the same person from the same place, that is to say, on "February 1st, 1839," in which he says:—"Dear Brother,—We expect the mail will arrive from the west next week, so I wish to be prepared for it in time, and not be taken by surprise, as I was before. I feel rather at a loss for materials to write an interesting letter, as there has been almost a perfect sameness in every respect since my arrival here. I am still in the school. I have preaching every Sunday, and prayers every night. I am much pleased with the attention paid by the people to divine things, though mostly members of the Catholic persuasion. I visit the Indians at their own houses occasionally, and they visit me every evening. I find them anxious to be instructed in religious matters; but their prejudices are so much warped in favor of the Catholics, that it is difficult to deal with them as they might be dealt with. They have received the crucifix, beads, and other mummeries from the priest instead of the Gospel, and to those they trust in the same manner as they formerly did to their medicine bag. My aim in every discourse is to show them as they can bear, what the nature of true religion is—some appear to be quite serious."

282. The above mentioned were not the only difficulties with which Mr. Hurlburt had to contend, and that made

him hesitate about Fort William as a Mission Station suited to the Methodists. Besides the Catholics, the Baptist missionary, a Mr. Cameron, mentioned by Mr. Evans, was on the ground, and also claimed the Mishebecoton Indians besides. He had several advantages in his favor. He was an Indian half-breed—Mr. Hurlburt generally acknowledged that he "spoke the Indian much better" than himself, which was certainly saying a great deal—his father was a resident among the Indians at Mishebecoton, and his maternal uncle was "the principal Chief in those parts." On these accounts Mr. H. resolved to return to the Sault, where his family seems to have remained, by the first vessel which went down the lake early in the coming May, and wrote to his Superintendent, Mr. Evans, to forward "$25 or $30" to meet him "at the Sault to pay his passage down."

283. In a letter addressed to his wife and daughter at Cobourg, and dated nine days later than Mr. Hurlburt's to him, Mr. Evans gives us some inkling of his inner and outer life, and his solicitude about the future:—"You gave me a little paper class-meeting, and why should I not enjoy the same privilege? I am sure it will be agreeable to your feelings. Well, I can through grace say, that I am sure God has deepened his blessed work in my own soul since I arrived here. I enjoy great peace of mind. My intercourse with God is not clouded, but clear and satisfactory. I am endeavoring to seek after more of the mind which is in Christ. * * * * The world is losing its charms. I would just as soon be buried in the depth of these wilds, as to be in the populous city. I love society, you know, but I trust that God knows I love the poor benighted heathen more; and heaven is just as near the wilderness as Toronto. 'I have no home but heaven,' and I desire no other, but

hope God will enable me to wander about these dark regions until he calls me home." * * * *

284. "I am not by any means unemployed here. I have a small school, and am striving to do all I can to advance both the temporal and spiritual interests of those among whom God has cast my lot this winter, but my sphere is rather limited. I hope as soon as the navigation opens to get more open ground, and to find a more populous location for the future. Indeed, were it not I expect some help from Canada in the spring, I should leave this next month, and proceed on snow-shoes to Fort William. I very much regret not hearing from Brother Stinson this mail, as I cannot now expect to hear before May, and am something at a stand in making my preparations for my next summer's route. Should I hear of war between Great Britain and the United States, I shall be down to Conference, I think, but if not, not quite so early. You may, however, depend on my being down as soon as ever I can, consistent with the duties of my mission. These I must attend to, so long as I consider you safe; if otherwise, my duty is clear,—to care for you first,—next for the heathen."

285. The reference to the possibility of war, in the last paragraph, will furnish us occasion to say, that the unsuppressed hordes of professed "Sympathizers" with the so-called Canadian "Patriots," from the American shores, was a great source of annoyance during this Conference year, and awakened fears of a rupture between Great Britain and the United States in the minds of many. Mr. Evans' fears had been awakened by some of his Canadian correspondents. Some extracts from the letter of one of those, a Wesleyan minister, may be introduced, as expressing, in the words of a cotemporary, the view of the times entertained by those in the Wesleyan Connexion anywise inclined to

Toryism, while they afford an inkling of the counter currents of public opinion in the Wesleyan Church itself, consequent on the course pursued by the Editor of the *Guardian* relative to public affairs.

286. The letter was dated "Sandwich, U. C., December 12th, 1838."—"The cause of patriotism (fudge) is rife again, and the detested shore of the United States swarms with brigands. In Lower Canada there has been a general rising of the French south of Montreal. They were joined by Vermont loafers, with U. S. cannon and small arms. They have been defeated at all points with much loss; and Sir John Colborne has laid in ashes the house of every French rebel for several miles square. They are put down, we hope effectually, for this winter at least. About four weeks ago the steamer *United States* took down to Ogdensburg, with two schooners in tow, about 800 or 900 sympathizers. She succeeded in landing about 300 two miles below Prescott, and labored hard to throw the rest into Prescott, but was completely foiled by the little British steamer *Experiment*, which, with three guns, gave her such warm work that she was three times driven back to Ogdensburg, with considerable loss, where she was protected by Col. Worth (with 300 U. S. soldiers and four pieces of artillery), who was there to preserve neutrality. The party, who were landed with two pieces of iron cannon (taken by the Americans from us at the last war), were gallantly attacked by our Johnstown militia, and about 40 of the 83rd regiment—beaten—their cannon and 29 prisoners taken, and the rest driven into a strong stone wind-mill. After the arrival of some of the battering cannon from Kingston, they surrendered at discretion, amounting together to about 200. A court-martial is sitting over them, and it is believed the very merciful course of last winter will not be again

pursued. With true Yankee impertinence, a petition has been got up to our Governor by the 'free and enlightened citizens of N. Y. State,' praying that the 'unfortunate youths may be allowed to return to their afflicted friends without the punishment the laws might award them!' I guess it won't take this time. On Tuesday morning last, a little before daybreak, about 350 loafers landed at Windsor (opposite Detroit) and burned the barracks occupied by about twenty militia, also the steamer *Thames* at the wharf. They were attacked by about 150 of our militia, volunteers from Sandwich, and repulsed, after a short action, with a loss of twenty-five left dead on the ground, and seven since found dead in the woods. Loss on our side—five killed—two of whom were burned in the barracks—supposed to be intoxicated. About 200 escaped in their boats to Hog Island (an appropriate place), the rest ran to the woods. Between thirty and forty have been made prisoners by scouting parties. Col. Prince had the first four prisoners shot on the spot, and would have pursued the same course with the rest, had not Col. Airy, 24th regiment, sent orders to desist. It would be better to take no prisoners than to accept their surrender and then shoot them. The Detroiters are indignant, but are much alarmed lest a shower of rockets should enlighten their city if they dare to interfere any further in our affairs. Gen. Brady disarmed a number of loafers about a fortnight ago, for which he has since been mobbed by his own fellow-citizens as 'an enemy to liberty.' The old officer drew his sword and bravely fought his way through a host of them, wounding several. I believe he is acting an honorable part, for he foresees that a national war must be the result, if these proceedings continue." We must omit much more to the same effect.

287. The reader will not be surprised that this corres-

pondent, so thoroughly British, should view the outspoken course of the *Guardian* with approval; and it will be seen from the following extract that feelings were already at work, which, within a year and a-half, led to the disruption of the body:—"Our Church affairs are not in the most encouraging state. In public estimation, whether in reality or not, we are fast verging to radicalism. The *Guardian* attacks the Government of the country in a way which is to me most repulsive, as well as in my opinion most impolitic, in the present state of the country. * * * In the city of Toronto the official members are at loggerheads with the preachers, and have presented a loyal address to His Excellency, to which he has returned a reply gratifying to them, but which will greatly excite the ire of those with whose principles they are at variance. How these things will end God only knows. For one, my course is determined,—to live to God, and die a Wesleyan Methodist." Mr. Evans, while in the north-west, received the sad account of the loss of a beloved brother, Joseph, by drowning, but we have not space for the particulars, howsoever interesting to friends.

288. Some extracts from another letter to Mr. Evans from his coadjuter, Thomas Hurlburt, dated "Fort William," so late in the season as "April 9th, 1839," will further reveal the solicitudes of the devoted men, and the heroism of Mrs. Hurlburt:—

DEAR BROTHER,—Yours of the 24th of February I received the 28th, and the one of the 25th of March arrived last night. Since writing my last there has been change enough to furnish materials for writing, if these changes were of sufficient importance to command attention. About the time of sending off my last letter, the priest at the Grand Portage became acquainted with the fact of my being here, and sent word prohibiting any of the members of his

Church attending to my instruction. Shortly after he sent an Indian, whom he has been instructing for some time, who came and remained until he had exacted a promise from all whom the priest could influence, that they would attend me no more. From what I learn from the Indians the priest has been giving them his own version of a history of the Church. I need not tell you what this is. Seeing he commenced without any provocation, I thought it incumbent on me to say something in my own defence ; or leave the impression on the minds of these ignorant people that I was convicted of being an agent of Mujemunetoo, and had nothing to say for myself. I requested that, as they had attended to me all winter and had left me without giving any notice, that they would come once more, as I had something to say to them by way of a parting advice ; but none came, they were so terrified by the denunciations f the priest, and by a book which he sent with the devil pictured in it with a pitch-fork throwing the Protestants into Tophet. The priest may get pay for this. Let him answer it. Before this my prospects were good, several I thought were seriously impressed, and I have since learned that one of the two that were here, that had not been baptized by the priest, had come to the conclusion to join himself to me ; but unfortunately for him he applied for counsel in a wrong quarter.

I have seen a few of the Indians of the interior as they came in to get supplies. One of them, while here for a few days, attended the Indian priest, and also attended to hear me, and at going away he came and told me that he was pleased with what he heard from me ; that I was not like the priest, speaking evil of others, but what I said was good. He thanked me for my instructions. I am persuaded that some few might be gathered here yet ; but their number would be small, as the priest and Mr. Cameron were among this band before I came. All without exception tell me, that had I come a year ago they all would have joined themselves to me.

I think that some one should be sent to Rainy Lake as soon as possible, before the priests do us more harm. I hear that Mr. Charles, the gentleman in charge, is anxious for a missionary ; but says that he must have an inexhaustible stock of patience and perseverance to deal with those Indians. Mr. Taylor, at Nipegon, heard of my being here, and said he wished I was at Nipegon. The way is open for us in every direction. Had I an Indian with

me I should like to go to Rainy Lake for the summer: from what I hear of their character I should expect them to be indifferent and shy at first. I heard that some of the Nipegon Indians said, "What do we want of a minister, we have our own way?" Polygamy will be one great obstacle in our way at Rainy and Nipegon Lakes. My impression is, that one should learn our converts to read our hymns and sing them without any delay, as it will strengthen them greatly, and give them much consequence in the eyes of their Pagan brethren, and this is easily done.

I stand ready for any part of the work. I want that you should write to me or Brother Stinson, or both, that it may be known at Conference what your arrangements are. Did I have the shaping of my own course, I should get James Young and go to Rainy Lake. I think to offer myself to the Conference for that field if I hear nothing from you; but I am willing to go anywhere, however remote and insignificant the place may be. If I get no word from you at the Conference I can at the Sault on my return, and can direct my course accordingly. You of course know the situation of the Indians at the Peak: there has been no missionary to them yet. The Peak would be a comfortable situation for a man that had a family, as every necessary could be easily procured. I wish to go where God directs, that is all my wish!

I intended to tell you that I had not written to Brother Stinson; but it slipt my mind at the time of writing. My little son, whom I never saw, made but a transient stay in this world on his way to a better. He died on the 18th of October aged two months and seven days. My family were well up to the 9th of November. My wife had rather go with me across the Rocky Mountains, and live in a bark wigwam on fish, than in a city full of kind friends and all the luxuries of life, without me. We will see if her courage holds out when put to the test in this Lake or Rainy Lake.

289. We would gladly linger with the Church in the wilderness, for we have ample materials for illustrating the life of these bush-missionaries, but inexorable want of space obliges us to hasten on. Mr. Hurlburt did come down to the next Conference, and exhibited his incipient Indian Grammar and translations. Mr. Evans did not return to

Canada till later in the summer, where he lingered awhile before his departure to the far-off St. Rupert's Land—but we must not anticipate.

290. We end these fragmentary notices of the Upper Canada brethren and their work for the year 1838–39, recording a second consecutive decrease, amounting to 132. We turn from Upper Canada to Lower Canada, and from the members of the Canada Conference, to the Wesleyan missionaries laboring in direct connection with the British Conference.

291. The data for illustrating the "Lower Canada District," strange as it may seem of a date so recent, are exceedingly small and incomplete: the files of the *Guardian* for that year are not now accessible to me. The *Wesleyan Magazine* for 1838 is wanting—the volume for 1839 is at hand, but has little or nothing relative to Lower Canada; and no surviving minister for that day and district has communicated with me, as yet, excepting the Rev. John Borland and the Rev. Malcolm McDonald. Therefore, as mere guesses are of no value, I shall simply give the "Stations" as found in the Minutes—furnishing such notes as the Minutes themselves and Mr. Cornish's hand-books supplemented by Messrs. Borland's and McDonald's observations, may enable me to make, in illustrating the labors of the brethren under consideration:—

THE LOWER CANADA DISTRICT.

Quebec—William M. Harvard, Henry Lanton.
Montreal—Robert L. Lusher, Richard Hutchinson.
Three Rivers—Vacant for the present.
Wesleyville—To be supplied.
Russeltown and Hinchenbrook—John Rain, Assistant Missionary. Another is requested.

Odelltown—Matthew Lang. Another to be sent.

St. Armand's—William Squire; Malcolm McDonald, Assistant Missionary.

Dunham—Robert Cooney.

Shefford—John Tomkins; Thomas Campbell, Assistant Missionary.

Stanstead—Thomas Turner; Edmund S. Ingalls, Assistant Missionary.

Sherbrooke and Hatley—Edmund Botterell; Richard Garrett, Assistant Missionary.

Melbourne and Kingsey—John Borland, Assistant Missionary. One more.

New Ireland—John B. Selley.

Bury and Lingwich—One is requested.

WILLIAM M. HARVARD, *Chairman of the District.*

292. The Minutes assign Quebec to the Revs. W. M. Harvard and Henry Lanton. Mr. L. was a newly arrived missionary from England, of which country he was a native. He had been received on trial in 1837, and had spent one year in training at one branch of the Theological Institution, in which he had profited well. He was young in years, medium sized, fair complexioned, serious in his deportment, faithful to his work, and of respectable talents and qualifications. Still, those two faithful pastors reported no numerical gain for that year.

293. As to Montreal, the Minutes are confirmed by Mr. Borland, but Mr. Cornish is in error in stationing the Rev. John Rain in that city for the year 1838-39—Mr. Rain exercised there as a local preacher, but was never stationed there as a minister. There was a decrease in that circuit of seventy-five. We shall have to leave Three Rivers

"vacant," as the Minutes do. We must say the same of Wesleyville.

294. Ruseltown was a new name in the Minutes, Hinchenbrooke, connected with it, had stood for three or four years previously, with the words "One wanted" appended to it. None had, however, been sent. Mr. Borland's account of the matter is this:—"Hinchenbrooke was supplied from the States until the year of the Rebellion, after which it was taken up and called the Russeltown Circuit. The first supply that was sent was Barnabas Hitchcock." The Minutes for 1838-39 give it in charge of John Rain, with "another requeted."

295. The Minutes assign Odelltown to Mr. Lang and "Another to be sent," but this must have been prospective for my own recollection of certain recorded exploits performed there by the Rev. Robert Cooney and his people, in repelling insurgents during the second rebellion, is confirmed by a letter from Rev. Malcolm McDonald, who says that he labored there in 1838, and that Mr. Cooney was his superintendent.

296. St. Armand's is still under the superintendency of Mr. Squire, but Mr. McDonald did not join him there till 1839, according to Mr. McD.'s own account. We give the following paragraph from Mr. S.'s biography:—

At the termination of his second year's labor he still employs the language of mourning:—

"As this circuit embraces a large proportion of the most disturbed part of the frontier, we have been called to suffer the painful consequences of the rebellion by frequent alarms and invasions, midnight burnings, and attempted assassinations. The mental excitement, the constant military occupation of our people, and the harrassing nature of the duty, have had a most unfriendly influence upon their character and our work, too plainly evinced in their frequent backsliding and general apathy in respect of religion. In

only a few cases have our troubles been sanctified so as to awaken a spirit of repentance. The greater part of the people have yielded to the almost overwhelming temptations presented to them, and there has been a distressing increase of Sabbath-breaking, drunkenness, and profanity."

297. The Minutes give Dunham to "Robert Cooney" for 1838-39, but he certainly was not there; and neither Mr. Cornish, nor any of my authorities, for the present, give me any light.

298. The Minutes give Shefford to Messrs. Tompkins and Campbell for the year of which we write; and Mr. Cornish's Hand-book gives them an increase of fifty-four in their membership.

299. The Minutes give Stanstead to Thomas Turner and Edmund Ingalls; and Mr. Cornish substitutes "George Newlove" for Ingalls. Mr. Borland says, "Mr. Newlove was never in Stanstead. He came to the country in 1832, and died of cholera a few months after his arrival in Montreal. He was a very promising young man. He and Ingham Sutcliff, now in the New Brunswick District, came out together."

300. Mr. Borland says, "Sherbrooke was always supplied regularly, after being taken in 1838." It was therefore, just now, a new creation. Mr. B. resumes, "First, Mr. Botterell lived in Lenoxville, 3½ miles from it, and then supplied it and Compton and Hatley." The Minutes give him Richard Garrett as colleague. They returned at the next district meeting 181 members.

301. As to Melbourne, Mr. Borland went not till 1830; and according to him, Rev. John B. Selley supplied during the Conference year 1838-39. New Ireland appointment must, therefore, have been prospective.

302. Of Bury and Lingwich, where, according to the

Minutes, "One was requested," Mr. Borland says, it "had occasional visits only, no regular supply." Although some industrious brethren reported an increase, the district, as a whole, had to mourn over a loss of 140 members on the year.

303. Towards the close of this Conference year the shadows of coming events began to project themselves. "A postscript" to the "*Missionary Notices*" for May, 1839, under the date of "April 19, "says, "The departure of the Rev. Robert Alder, one of the Society's General Secretaries, with Mrs. Alder, embarked at Liverpool for New York, on his way to Canada, Nova Scotia, and New Brunswick." It was further said, "Mr. Alder, at the earnest request of the Committee, has undertaken, for the third time, a special mission to the Society's stations in British North America. He is affectionately commended to the prayers of our people, and the protection of God."

304. As it is not possible wholly to ignore the crisis that was coming, so it is desirable that the real facts should be moderately and candidly disclosed. We, therefore, briefly remark, there can be no doubt that the existing Colonial Government had found means of communicating complaints to the Mission-house authorities in London, England, against the free discussion of governmental doings in the organ of the Canadian Connexion; which, whether transmitted by them or otherwise, received the endorsement and sympathies of the representatives of British Conference interests in this country. To put a *quietus* on the *Guardian*—to repress what he would have called "agitation"—and to bring the Canadian body into a greater state of submission to the parent Conference, was no doubt the errand of Mr. Alder, who, on his arrival in America, received the degree from Middletown University, of Doctor in Divinity, in the

United States, which title he immediately assumed and placed upon his cards.

305. The reader has seen that he called at Cobourg (near which he preached twice at a camp-meeting.) Here he conferred with Messrs. Stinson and Richey, and no doubt arranged some sort of programme of operations. The Rev. Ezra Healy, in a passage already quoted from his diary, mentions being present "at a meeting of preachers, on business, at the house of President Stinson" in Toronto, on the way up to Conference at Hamilton. That was a prudential sort of meeting, intended to get some of the Canadian influences pledged before Conference to the plans he wished to submit. Besides Dr. Alder and Messrs. Stinson and Richey, there were William and Egerton Ryerson, and, I think, Mr. John also, Mr. Healey, the writer, and I forget what others, if any. The principal object of this skilful diplomatist was to extort a consent to the suppression of the *Guardian*, or its substitution by a "Monthly Magazine," at which Mr. Richey expressed a wish to see "Brother Ryerson's genius baptized." Other matters were introduced, but the suppression of politics unacceptable to the Government and the British brethren was evidently the main design. Some of us of less note would have conceded almost any thing for peace; but the Ryersons were inexorable. They did not make many remarks. Dr. Alder had quoted earlier oral agreements, which they denied, and they were anxious to avoid giving warrant for any more mere "understandings" or misunderstandings. They stood on the printed "Articles of Union." The meeting broke up without any definite conclusion come to

306. The cross-purposes which had arisen between the British and Canadian Connexions not only appeared in the

private and oral discussions above alluded to,—they came to the surface in the form of printed correspondence. A short time before the Conference of 1839, a letter which had been addressed to Sir George Arthur, the Lieutenant-Governor of Upper Canada, by the Wesleyan Missionary Secretaries in London, expressing their attachment to the Established Church, and condemning opposition to it, censuring the *Guardian* by implication at least, and, I think, referring to the mission of Dr. Alder, by some means found its way into the *Patriot* newspaper, Toronto. The letter was copied into the *Guardian* by its Editor, accompanied by his own strictures thereon. Dr. Alder complained of them. The Editor of the *Guardian* offered to publish any reply he would write : the reply was written and published, but accompanied by an editorial answer, which the great majority of the Canadian people regarded as a complete refutation of all his positions. This turned the tide of public opinion in favor of the *Guardian* and the Canadian Conference, and led the Doctor to modify very much his proposals to the Conference.

1839-40.

307. The Conference of 1839 met in the town of Hamilton, and commenced its sittings on the 12th of June, and ending on the 22nd of the same month, comprising a period of ten days. This was a meeting of the body anxiously awaited and numerously attended. The Rev. Dr. Alder was there as the Representative of the British Conference,—perhaps more strictly speaking, of the Wesleyan Missionary Committee, London. The Rev. Joseph Stinson, who had been appointed at the preceding

British Conference, and who had acted as General Superintendent of the work for the most of the year, now, for the first time, took the chair to preside over the Conferential deliberations. He proved himself amiable,—well intentioned,—fair and honorable to a degree,—and disposed to push on business and despatch it, with a true regard to the economy of time,—but, perhaps, not always prepared to dispose of questions of law and order with that promptitude and firmness which is to be desired in a presiding officer. The peculiar character of Anglo-Canadian, *alias* American Methodism, and the strength and earnestness of the two parties between which he had to adjudicate from hour to hour, rendered his position one of much delicacy, if not difficulty; yet we must say, that the goodness of his heart won him personal friends in every position he occupied. The tendency of the majority of the Conference to the liberal or colonial side was shown by the re-election of Egerton Ryerson as Secretary of the Conference.

308. The routine business of the Conference proceeded very much as usual. Three young brethren were received on trial for the ministry. These were Charles W. M. Gilbert, Thomas Cosford, and James Milner. Mr. Gilbert's own account of himself is as follows:—"I was born in the township of Charlotteville, on what was then called the Long Point Circuit, in the year 1813. I was converted when about nineteen years of age. Received license as an exhorter under the superintendency of Rev. Joseph Messmore, in the summer of 1837. The following summer, 1838, I was taken out to travel. It was understood that I was to go to Brantford, but a change was made, and Bro. William Coleman, who appears in the Minutes for Dumfries, was sent to Brantford, and I was transferred to Dumfries, to labor with the Rev. Robert Corson." Mr. G.

was tall and slender in person and light complexioned. He was possessed of very fair talents, had his natural gifts been developed by greater educational opportunities. For a considerable number of years he labored usefully on circuits.

309. Messrs. Cosford and Milner were born in England. The first had spent his boyhood in York, now Toronto; the latter had spent his in Kingston, in which places they had the usual advantage of town-bred boys. Cosford, while yet a youth, removed with his parents to the country, and found the converting grace of God, first, in boyhoood, on the Yonge street circuit, and was restored from backsliding on the wilds of Tecumseth, in connection with the Albion Circuit. He grew up a compact, symmetrical and muscular young man, who showed an unusual aptitude for business. Had he remained in secular life he would no doubt have acquired riches, but he gave up worldly prospects because he felt

> "The love of Christ did him constrain,
> To seek the wandering souls of men."

He had spent the year ending with this Conference in attending the Upper Canada Academy, where he stood fair as a student. His labors were well received throughout the extensive Cobourg Circuit, which stretched away from the village to Newton on the west to Colborne in the east, and from the lake on the south to the back part of the first tier of townships on the north. On my own proposal, he was unanimously recommended from the quarterly meeting to the Bay of Quinte district meeting, and from that meeting as cordially recommended to the Conference. None of us concerned in the measure have been dishonored by our recommendation. Mr. Milner had also spent a time at the Academy, and went out a year earlier, under the chairman,

on to the Simcoe Circuit; and although there was some irregularity about his recommendation, it was over-ruled by the Conference, and he was now received on trial. From some cause or other, he was not destined to continue throughout his probation in the ministerial work. Of the precise character of his preaching capabilities the writer is not informed.

310. A case of discipline which, however, involved no immorality, occupied the Conference for sometime. It is referred to simply because it grew out of the crisis through which the Church was then passing, and reflects light upon it. The Rev. Adam Townley, who had been the Superintendent of the Yonge Street Circuit the year preceding, had thought proper to take upon him through the year to publish a series of letters in the Toronto *Patriot*, a high Tory paper, in the interests of what he claimed to be loyalty and true Wesleyanism, not only condemning the *Guardian* and its Editor for opposing an Established Church, but practically charging his Canadian brethren with disloyalty. Only for this last offence, his vaporing might have been treated with contempt. As it was, his character was arrested at the district meeting, and his case brought before Conference. He defended himself and justified his conduct before the body very much in the style in which he had written. His case elicited far more discussion than it deserved. Passing over men of less note William Ryerson's strong perceptions of the absurd and ridiculous, and his powers of sarcasm were stimulated to the utmost by what he termed "the absurdity of such men as *Wilson*, who had jeoparded his life in support of British ascendency in the Irish Rebellion of '98; and such men as Harmon and Ferguson, the first of whom had performed wonders of heroism in repelling American invasion on the

Heights at Queenston, and the latter of whom had nearly poured out his heart's blood on the plains of Chippewa, together with himself and others who had exposed their lives on the battle-field, and had friends that were scarred all over in support of British institutions and authority,—by an upstart boy, who would be the very first to take fright and run at the very sight of a popgun in the hands of a grasshopper!" This stride from the sublime to the ridiculous produced a general burst of laughter, in which both the orator and culprit were forced to unite. It perhaps dissipated the acrimonious feeling engendered by the debate. After the threatening of severer penalties, the offending brother was let off with a not very severe admonition, and his character passed; and he was even appointed to the superintendency of the noble London Circuit, but he went not to his work. He immediately commenced a correspondence with the authorities of the Episcopalian Church in the Province, and was soon received and ordained by them. He is still living, and, as he delights to call himself, "a priest of the Anglican Catholic Church," with strongly pronounced ritualistic tendencies, going about in a gown not dissimilar to those of a mendicant friar of the Roman Catholic Church. A man of popular talents and many amiable traits of character was he; and he still smiles on a quondam colleague when he meets him

311. Two were returned as having "desisted from travelling:" namely, George Butcher and John Flannagan. Mr. Butcher's was only a temporary retirement for want of health. Mr. Flannagan's was final. He had been appointed by the preceding Conference to the town of Cornwall. The Rev. Wm. Young, who was in the same district with him, says, "I suppose his appointment was considered

a mark of confidence, it being an important place, though methodistically very feeble. He soon became suspiciously intimate with Rev. Mr. Denroche, high church clergyman. Mr. D. announced to preach on the apostolic succession. Mr. Flannagan went to hear it. That sermon (according to previous arrangement) converted him to high church views. Instead of honorably resigning at once, he remained to unsettle the minds of his little flock, while refusing to dispense the ordinances." When the facts were known, he was returned as "having desisted in an abrupt and dishonorable manner." This defection in the minister broke up the Society, and prevented the resumption of that place as a Wesleyan station for many years. He has gone, I believe, to his final account.

312. John Carroll, from extreme debility brought on by excessive labors, asked for and received a superannuated relation for one year. Soon after Conference he went and spent some weeks at the sea-side in the States of Jersey and New York. Returning at the opening of the Academy, he sustained himself there about six months, teaching some lower classes, and studying Philosophy, Greek and Hebrew, preaching through the circuit as his health would allow; and in 1840 he went down to Brockville, upon the petition of his old friends in that place to the President, to serve and comfort them upon the loss of their pastor, who went over to the Church of England, and remained there till the ensuing Conference in June.

313. Dr. Alder, finding the state of public opinion against it, made no demand in the Conference for the suppression of the *Guardian*, or that it should surcease its demands relative to the Clergy Reserves and its opposition to a dominant church; but pleading that certain parts of the resolutions on the subject of Government Grants

passed by the Conference of 1837, were construed to the disadvantage of Wesleyan Missionary Society's claims, established by the arrangement made with them before the Union was even thought of, the Conference rescinded "the *second, fifth and sixth* resolutions," which have been already published on pages 147–48. All the resolutions passed by the Conference at the close of the long and earnest discussion which took place between the representatives of British Conference views and interests on the one hand, and the leaders and champions of Canada Conference views and interests on the other, were of a character to meet the objection of opponents—to allay irritation—to define the true position of the Conference on public questions, and to pledge the body to the prosecution of its true spiritual work, eschewing the questions of purely party politics. We furnish them, that this and future generations may see what questions have agitated the body, and what were the principles of their fathers :—

Resolved,—That while this Conference has felt itself bound to express its sentiments on the question of an Ecclesiastical Establishment in this Province, and our constitutional and religious rights and privileges, and our determination to maintain them, we disclaim any intention to interfere with the merely secular party politics of the day ;—we are resolved to attend with greater diligence ourselves as well as to urge with increased earnestness upon the people committed to our charge, a more diligent attention to the means of spiritual edification established among us, and which, under the Divine blessing, have so materially contributed to the stability, increase, and usefulness of the Methodist Connexion throughout the world ;—we also repeat our determination that the *Christian Guardian* shall be properly a religious and literary journal, to explain our doctrines and institutions ; to defend them when necessary ; to vindicate our character, if expedient, when misrepresented ; to publish the operations of Christian benevolence,

and the triumphs of the Gospel throughout the world; together with a summary of civil and general intelligence.

Resolved,—That the members of this Conference, deeply impressed with the supreme importance of the great scriptural object, for the accomplishment of which God raised up the venerable Founder of Methodism, will, in the humble dependence on the Lord the Spirit, devote themselves with renewed zeal and simplicity of purpose to promote the spread of scriptural truth and holiness within the appointed sphere of their ministerial labor.

Resolved,—That the Rev. Mr. Alder having represented that the *second*, *fifth* and *sixth* resolutions, passed by the Conference in June, 1837, on the subject of certain grants made by His late Majesty to the Wesleyan Missionary Committee, out of the Casual Territorial Revenue, interferes with the usages of our British brethren, and materially retards their interests, this Conference rescind the same."

314. At this Conference measures were taken for the Canada Conference to share in the first general centenary of Methodism throughout the world. On which subject Dr. Alder gave suggestive information relative to the plans and preparations of the British Connexion relative to this celebration, for which he received the thanks of the Conference: but as the particulars of the plan for these celebrations can be found in the General Canadian Minutes (see volume i., page 212), it is scarcely necessary to overload our crowded pages by reproducing them. It was a becoming project to call the attention of the Church to her first principles— to review the way in which God had lead the people—and to call for a pecuniary thank-offering, the avails of which should subserve the purposes for which God had created Methodism. Five-tenths of the money raised were to be employed in creating a fund, the interest of which was to go to the support of the superannuated preachers; two-tenths were to go to the Book-Room; two-tenths to the furnishing of parsonages; and one-tenth was

to be left at the disposal of the Conference for missions and other purposes.

315. A Committee, for the protection of the civil and religious privileges of the body, was appointed (a proof, by the way, that its late deliverances were not to be relinquished), consisting of the President and Secretary of the Conference, Superintendents of Missions, Chairmen of Districts, Rev. William Case, Preachers resident in the city of Toronto; and the following gentlemen, viz.:—J. R. Armstrong, M.P.P., John Beatty, jun., James Foster, Jonathan Dunn, George Walker, G. H. Detlor, M.P.P., G. Brouse, J.P., James Dougall, J.P., John Counter, J. M. Rorison, Luther Houghton, William Brown, J.P., Billa Flint, jun., J.P., J. P. Roblin, J.P., C. Biggar, J.P., J. A. Keeler, J.P., Justus W. Williams, J.P., William Fitz Moore, James Gage, Edward Jackson, T. Bickle, George Strowbridge, Hugh Wilson, J.P., Benj. Corwin, Alexander Davidson, P.M., Andrew Sharp, Gilbert Wrong, J.P., John Scatchard, and C. H. Johnson, J.P., Esqrs. And it was contemplated that the Conference might have to send an agent to represent those rights and privileges before the Imperial Government, which occurring, the person was designated as will appear from the following resolution:—"The Reverend Egerton Ryerson was appointed the Representative of this Connexion to proceed to England, should the Book Committee deem it expedient, to advocate and maintain our just rights and interests before Her Majesty's Government and the Imperial Parliament, in respect to the Clergy Reserves."

316. "The President and Secretary of the Conference, and the Book Steward, were appointed delegates to the General Conference of the Methodist Episcopal Church in the United States, to be held in Baltimore, May 1, 1840."

These were Revs. Joseph Stinson, and John and Egerton Ryerson.

317. The ministers and preachers having received their appointments, the members of the Conference separated apparently in great peace and love; but ere long the seeds of discord were stimulated in their germination beneath the surface. Dr. Alder did not immediately leave the country, and was invited to partake of the hospitalities of the Governor, with whom he held sundry interviews and with his irresponsible advisers, by which means he was brought over from the position understood to have been taken by both sides at the late Conference. He went back to England imbued with views and feelings in accordance with the Colonial clique, and indoctrinated the minds of his colleagues with the same opinions. This lead, by the next year, to demands on the part of the Parent Body, with which the majority of the Canada Conference thought could not be complied with, without loss of dignity, consistency, and even liberty. But we must not further anticipate.

318. In the mean time, the preachers went about their work in a spirit which led to a glorious increase of members by the next Conference. In this they were no doubt furthered by the returning tide of public opinion in their favor, by what was considered the Conference and its organ's advanced position in relation to their liberal views on public questions.

319. As for several years past, in these annals, we have had to omit the stations for want of space, and that he rather because they are to be found in the General Minutes, and tabulated and to a great extent corrected in Cornish's invaluable hand-book, so also, in future, we cannot afford room to give a detailed account of each minister and

preachers' labors each successional year, but simply make such detached remarks as the correction of the published Minutes and the illustration of our history will seem to require.

320. We have already intimated that the Rev. Adam Townley went not to the London Circuit, to which he was appointed at the Conference of 1839, but joined the Anglican Church almost immediately. The Rev. William Steer, who was married about this time, instead of going to Cobourg, where his name was set down as second preacher, was removed to take the charge of London in Mr. Townley's place. He there exhibited his usual concientiousness to a degree. The Rev. Alexander McNabs, who had been appointed to the charge of Yonge Street, was countermanded, and appointed to the Cobourg Circuit along with the Rev. James Brock, who had been appointed by the Conference to the charge. The authorities that made the change sought to give the superintendency to Mr. McNab, but Mr. Brock stood on his seniority and prevailed. In the person of these two men the circuit enjoyed unusually able preaching. Mr. Brock resided in Cobourg —Mr. McNab in Port Hope, the first resident Wesleyan minister the place ever had. Mr. B. was versatile, ready, and extemporaneous ; Mr. McNab was less ready and versatile, but more elaborate, and he was memoritor. At this time, and in this circuit, he stood uncommonly high, both in and out of the Church, as the serious, dignified, but plain and condescending Christian gentleman. No very remarkable results, however, followed the labors of those two eminent ministers for that year. The Principalship of the Academy at Cobourg was in the hands of a local preacher, J. B. Hurlburt, B.A., in the place of Rev. M. Richey, A.M.

321. Mr. George Poole appears in the Minutes for Guelph, but it is certain he never went. My own impression is, that he went to Yonge Street in place of Mr. McNab. There was "one to be sent" as second preacher to that circuit; and after Conference Mr. John Law, who was to have been Mr. Biggar's colleague on the Nelson, was sent, I think, as second preacher to Yonge Street with Mr. Poole; and Samuel C. Philp, who had labored the greater part of the preceding year on the Cobourg Circuit, and whose reception on trial, on account of his being a married man, was made a condition on his being wanted, was sent to the Nelson Circuit in the place of Mr. Law. Thus Mr. Philp, though he was not credited for it in the Minutes, labored this year under Conference direction, as well as the previous one under the chairman. He soon won golden opinions on that circuit for his preaching ability and pastoral fidelity. A note from Mr. Biggar says, "We had a very gracious work during the two years—extraordinary power attended our quarterly meetings!" The Rev. James Evans, returning from Lake Superior, after the Conference of 1839, occupied Guelph, and prosecuted the work there with his usual energy (preaching some very powerful doctrinal or controversal sermons upon occasion), till the spring, when he went out to the Hudson Bay country; * but more of that under a more appropriate head. Mono was left "to be supplied," that supply, I think, was John Neelands. Whoever was in the circuit, he returned a membership of 115 to Conference at the end of the year.

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* Since writing the above, a letter from the relict of Mr. Evans informs us that Mr. Slight was at Guelph till the middle of August, 1839, and that Mr. E. had an addition to the Society of 64. Rev. A. Sutherland was one of these.

322. Toronto received a member of the British Conference instead of a Canadian preacher, in the person of Mr. Richey, above mentioned. The change from William Ryerson to Mathew Richey was perhaps a concession to the British and Conservative feeling in the Toronto Society. It was seemly and just that it should be made. The two opposite tendencies were now pretty evenly represented: there were the two Ryersons,—John, Book-Steward and Chairman, and Egerton, Editor—on the Canadian side; and Mr. Stinson, Superintendent of Missions and President of Conference, with Mr. Richey, city pastor, on the other. There were points of resemblance and points of dissimilarity between the retiring and incoming city pastor. They were the two foremost orators then in the Connexion. Both were tall, sizable men; and both possessed uncommon powers of extempore speaking, and an unusual fecundity of words, inclining to diffusiveness and inflation; but here the resemblance ended: Mr. Ryerson might almost be called untutored, Mr. Richey had received a classical education; the former was neglectful of his person and absent-minded, the latter was the easy, polished gentleman; one clothed homely thoughts in a latinized diction, the latter could not resist the temptation to say a strong word in somewhat rocy phrase, if it tended to emphasise an intended point; the eloquence of Richey was the more polished, the eloquence of Ryerson the more popular. In one thing they agreed—neither was a very slavish visitor; and as Mr. Richey was rather delicate, he could hardly be expected to keep up with the multitudinous pastoral engagements of a large denomination in a whole city. There was a slight decrease in the city during this year of general increase. The Rev. W. Ryerson was sent to the Grand River Mission, which was supposed to better suit his health and

circumstances. He was one of the very few men, who could make children and people with defective knowledge and English, like the Indians, understand the terms and teachings of a sermon.

323. In passing eastward in the Toronto District as far as the Brock Circuit, we find the Rev. Horace Dean as superintendent, removed there from the Whitby Circuit, where he had been the two preceding years, with "One to be sent" appended. A local preacher, newly arrived from Ireland, with a somewhat numerous family of young children, presented himself at the Book-Room soon after Conference, and the Rev. John Ryerson, who was Book-Steward and Chairman in the one person, sent him to the assistance of Mr. Dean. James Hutchinson, for that was his name, was perhaps 34 years of age, medium sized, spare habited, sandy complexioned, with thin somewhat haggard face, and a very large but shapeless head. However acquired, he was a man of very considerable acquirements, especially linguistic, which he was not particularly disposed to conceal. After announcing his text in English, he would often say, "Now, if you like, I can give it to you in Hebrew, Greek, Latin, or Irish!" That he was a fair Hebrew scholar, I have reason to believe. He was a medium preacher, although, perhaps, wanting in energy. He was amiable and familiar among the people, but not possessed of the administrative talents or domestic economy needed to build up his circuit, and to provide for the wants of his family. After the first few years back circuits and poverty were destined to be his lot. His moral qualities entitled him to a better fate. He had been an Irish school teacher in some department.

324. Mr. Dean was replaced by Rev. David Wright on the Whitby, where the Rev. John Lever remained as

junior preacher. We are glad to get a glimpse of that and the previous year from a note addressed to the author by Mr. Lever, received since the account of the year 1838–39 was written. Mr. L. says, "On the Whitby Circuit, with Mr. Dean as Superintendent, we had hard times, so that I had to sell most of my books, and run in debt to the Book-Room over £30, to enable us to live at all. The second year" ('39-'40), "with Bro. D. Wright as Superintendent, we got all our allowances, and many valuable presents besides. In my first year we had a good revival at the Union School-House, near Oshawa, the results of which are seen to this day." Mr. Wright was a great "forager."

325. No other circuit requires special remark till we get to Peterboro', in the Bay of Quinte District, to which Gilbert Miller and Solomon Snider were appointed, with "One wanted." A note from the daughter of Mr. Miller—perhaps at his dying bedside, informs me, that the "want" was not supplied. Mr. Snider labored efficiently through the year, but married before the District Meeting, and declined coming forward for examination and reception into full connexion. He had become dissatisfied on several points. He retired into a local sphere in the western part of the Province, where his powerful preaching made him very useful. We shall see, in due time, that he returned to the work again for a while.

326. After passing the Cobourg and Peterboro' Circuits, whose deviations from the Minutes have been explained, we have nothing more of that kind to notice till we come to Waterloo Circuit, around Kingston, where Ezra Healy remained with "One to be sent." Who was he? From one of the few following extracts from Mr. Healy's diary, which I shall still quote from (here and there, as specimens of the spirit and work of circuit preachers in that day), it

will be seen that the chairman of the district had called out again John Luke, who came into notice in this work during the years 1819-20 and 1820-21. Twenty years was a long time for a man to have been in retirement, and then to return to a circuit again. During that lapse of time he had fallen behind the necessities of the times, and after events proved that it was rather a mistake to call him from his local sphere. He doubtless, however, did his very best. Now for the quotations from Mr. Healy's diary :—" Monday, June 24th.—Left Hamilton " (the seat of the Conference in 1839), " and set out for home ; travelled to Toronto on the steamer, 30 miles. Tuesday, 25th.—Took passage in steamer *St. George* for Kingston. Wednesday, 26th.—Landed at K., 170 miles from Toronto. Walked home 6 miles. Found my wife in bed with a young son, all as well as could be expected. The goodness of God is still over us in all things. Sunday, 30th.—Bro. Brock preached in Waterloo ; and Bro. Wilkinson at the School-House near Waggoner's. As an offering was ready at each place, mine was not wanted.———Saturday, 20th July.—Met the Building Committee at Wilton, to make arrangements for the new chapel ; then travelled to Bro. J. Scowton's, 18 miles. To-day, bought a mare of Bro. J. S., for £20 5s." ($81.) " Sunday, 21st.—At the 4th Concession Chapel and at the Factory, and at the School-House, near Brother Clarke's ; travelled 12 miles. Monday, 22nd.—Crossed to the Isle of Tanti, 6 miles. Tuesday, 23rd.—Preached on the Lakeshore ; travelled on foot 5 miles.———Wednesday, 7th of August.—Bought a cow for £6 5s," ($25), " and preached at Walter Day's." (This day he travelled 21 miles.)———" Monday, 12th.—Preached at Bro. Shannon's, Pitsburgh. They have not had preaching by the circuit preachers but three times since the first of October ;

travelled 8 miles. Tuesday, 13th.—Preached the funeral sermon of Philander Lyons' little son, Horace, from Matt. xxv. 10. Then travelled to F. Guess'—my horse very lame—16 miles. In East Loborough, a time of sickness; many dying in the land."———Sunday, 18th.—He "preached three times; led two classes; baptized three children; and travelled 8 miles.———Thursday, 22nd.—Returned home, 10 miles. Found all in affliction. Wife nearly blind, and in great trouble. Mrs. Ferris, the mother of C. Ferris, dead. This is a day of thick darkness with me as to my family—the way I am to take, I know not. O, for patience and the meekness of wisdom!———Thursday, 19th of September.—Travelled to 4th Concession Chapel, 10 miles. Met Brothers A. Green, E. Ryerson, C. Vandusen and W. H. Williams, and held a centenary meeting. Friday, 20th.—A. G. and E. R. held a similar meeting in Waterloo; an interesting season; travelled 20 miles.———Friday, 27th.—Very stormy, with a squall of snow. Sunday, 29th.—Stormy; staid at home.———Thursday, 10th of October.—Moved to Wilton, 19 miles. Saturday, 12th.—Held a temperance meeting. Parson Shirley, Church of England, addressed the meeting.———Friday, 18th.—Brethren Green and E. and J. Ryerson held a centenary meeting at Wilton.———Monday, 21st.—Preached, &c. This evening went to hear a discussion on Baptism between Mr. Shirley, C. E. Chatechist and Mr. Daily. According to my opinion Mr. D. failed altogether—16 miles.———Friday, 28th.—Preached in Wilton, &c., and thence to the Brick School-House, and held a temperance meeting; formed a Society with two pledges—Total Abstinence, and Temperance—70 joined." (Public sentiment had not yet any where, and in all cases, progressed so far as to take the total pledge.) After preaching in

Waterloo on Sunday, 27th, in the afternoon, he speaks of meeting his colleague, or of going "to Mr. Tuke's appointment."———"On Saturday, the 17th of November," he records his listening to "Rev. Robert McDowell," Presbyterian minister, and a celebrity in the Bay of Quinte country in his day.———On the 11th of December, 1839, he notes that he "crossed the Bay of Quinte in 23 minutes—three miles"—this was from the Isle of Tanti to the main-land: it must have been on the ice and in his cutter.———Now, an entry relating to his chairman: "Saturday, 21st.—Quarterly meeting in Wilton. Bro. Green preached from 'Grow in grace.' Sunday, 22nd.—The usual duties of the meeting attended to. Bro. G. preached from 'The woman's anointing the feet of Jesus.' Meeting closed—no souls converted. The day with me is dark and gloomy. Oh! when will my sorrows have an end? The will of the Lord be done!"———Now his mourning is turned into songs: "Thursday, 26th.—Class meeting in the morning at 9 a.m. Preached at 11 a.m., and in the evening. This day the hand of the Lord has been made bare in mercy. Friday, 27th.—Bro. Luke preached at 11 o'clock; I preached in the evening. Saturday, 28th.—A very great snow storm. Sunday, 29th.—Held a social meeting. Preached at 12, and administered the sacrament. A day of some interest to the Church. The evening meeting was a time of awakening and some power. To God be all the glory!"———Here was a *faux pas:* "Wednesday, January 1st, 1840. This day I went a distance of 12 miles across land ice, rough and smooth, to marry a couple, but when we arrived the pair had repented, or one of them had, and were not married; and we returned weary and disappointed; travelled 19 miles."———The protracted meeting referred to, and to which encouraging allusion is made in his diary in a number of instances,

which we had not space to mention, closed on the 26th of January. He pronounces it one of the most "interesting he had known in his pilgrimage." It had continued "nearly five weeks." He thought, "not less than 200 souls were at the penitent bench to be prayed for." "To God," he says, "be all the glory!"———On Friday, 31st, he gives us a glimpse of "Messrs. Stinson, Richey, Lang and Vandusen" at an "interesting" "missionary meeting." ———This interesting chronicle records powerful sermons from "Bro. Booth," a Superintendent living on his circuit, and lively exhortations from "Bros. Shorey and Burchell," gloriously gifted local preachers, at another successful protracted meeting.———But we must pass over a vast number of entries similar to the above, which record daily labors occurring to all the preachers of that time, to say that his labors for the year closed at a "very interesting quarterly meeting," at which the "business of the circuit was transacted in peace," Saturday and Sunday, the 30th and 31st of May, 1840.—Although it has not been mentioned in his diary, we have reason to know that the ministers on the Waterloo Circuit were greatly assisted in their revival efforts during this year by a brother newly arrived from Ireland, a bachelor. This was William Dignam, whom the circuit recommended to travel.

327. We had nearly forgotten to supply an omission of the Minutes relative to the Sidney Circuit. They give the charge of the circuit to the Rev. Lewis Warner, then a man of energy, whom success usually followed, and "One wanted." A card from Mr. Warner says, "My colleague on Sidney, in 1839–40, was Daniel Wright. I called out Joseph Reynolds the latter part of the year, the work so increased as to require it." Wright was a native of "Fifth Town," truly pious, tolerably educated, with more talents

than tact. Reynolds had lived on what was called the "Mission part" of the circuit: converted there under the labors of the Rev. Wm. Young some years before. His powerful mind and indomitable resolution and energy had triumphed over early educational disadvantages, and now placed him among the laborers in the itinerant field.

328. From Mr. Healy's diary we find that the district meeting for the Bay of Quinte District sat at Hallowell, and "closed in harmony." Then came a temperance meeting in the Old Meeting House, which was addressed by Brethren "Healy, Ryerson (E. M.,) and Lang." The next day they began a "camp-meeting" within "four miles" of the village, and continued till "Tuesday, the 9th of June." He speaks of Sunday as "a day of grace to many;" and of "Monday" he says, "Many souls brought to God." Thus the beginning, middle, and ending of this year with these devoted men was, labor, labor, labor. At that camp-meeting the Rev. George Poole received a baptism, the savor of which followed his ministry through life.

329. The Augusta and Ottawa Districts retained the abridged form of the previous year, their respective chairmen occupying a station, as well as visiting the several quarterly meetings on their districts. Mr. Wilkinson still retained the chairmanship of the Augusta District, but his residence and pastoral services were transferred from Brockville to Prescott, which under his energetic superintendency began to rise. For the two years immediately preceding it had stood connected with the Augusta Circuit, now, its station-form was restored for a time. To supply the town when he was absent, he called to his aid, first, for a part of the year, Reuben E. Tupper, who had been laid by from the work for want of health; and after him George Butcher, whose case has been already mentioned, the time

being afterwards acknowledged to them in their probation. Mr. W., during his sojourn in Prescott, took a determined and energetic part in the temperance reform, and with good results.

330. Brockville, which he had vacated, began the year under favorable auspices. A very gifted young minister, Hanibal Mulkins, was brought down from Belleville, which he had supplied part of the previous year, to this station. The first half of the year he was very popular and successful, a good revival having taken place among the young people. Among the members of his charge, brought in at this time, although converted at a camp-meeting on the Rideau, was David Breckenridge Madden (the son of a deceased minister), who himself ere long entered the itinerant work, going up to Cobourg to enter on his preparatory studies before the year was out. Mr. Mulkins himself, however, taking umbrage at some slight disciplinary proceedings relating to himself, though he had been a determined opponent of a dominant Church, and devoted to Methodism almost to exclusiveness, went over to the Church of England, so-calling itself, before the year was out. Of that Church he has been a useful minister ever since; but he has never, that I have learned, fallen into ritualistic folly; and he has always exhibited a fraternal feeling towards his early fellow-laborers. He is now chaplain of the Provincial Penitentiary, near Kingston. At the request of the people in Brockville, who, after the shock they had received, felt desirous that some minister known to, and having their confidence, should come to the rescue, John Carroll, then studying and teaching in the Academy in Cobourg, was requested by the President of the Conference to go down and take charge of them, which he did till Conference. He staged it down, over the frozen

"hubs," in the month of March, 1840, travelling night and day. He will not say how much he suffered in that journey for want of being sufficiently wrapped up. It was during the time of the alarm created by the depredations of "Bill Johnson," who made his head-quarters among the Thousand Islands. As the mail had been robbed between Kingston and Brockville, not long before, we had the honor of a military escort during those sixty miles—two, I think, riding before, and two behind, whose company made an otherwise dull road very lively. Getting to Brockville in the dead of night, I received a cordial welcome from my tried friend, Mr. Luther Houghton and his affectionate family. He afterwards gave me and my wife the use of two rooms and boarding, at the expense to the Society of only $2.50 per week. This was not his only act of liberality to the cause.

331. The transfer of Benjamin Nankeville from Guelph to Matilda in this district, was a measure attended with good results. On the journey down he fell in with a family, which, by some means, had been alienated from the Wesleyan Church, and was the means of restoring them and their highly respectable connexions to the body, who have since been prominent and zealous promoters of the cause, as any one will agree who knows the Chapmans: a son is now in the Wesleyan ministry. Mr. N. was well received and useful, along with the never-to-be-forgotten George Ferguson, among the Dutch-Canadians on the old Matilda Circuit. Especially was he serviceable in check-mating the apostles of the Mormon imposture, who had been disseminating their delusions in that region. These discussions disclosed and developed an unusual aptitude for controversial debate possessed by this self-taught man, which was afterwards exercised in the defence of Methodism

against all comers—such as Ano-Baptists, Successionists, and others of like principles.

332. There is only one vacancy in the district to be accounted for. Elizabethtown has appended to it in the Minutes the name of Daniel Berney, and "One to be sent." The supply arranged for arrived in due time, and proved himself a man of originality and energy. He has already been before the reader as a missionary school-teacher at Rice Lake. This was no other than the well-known James Hughes, nephew of the Rev. James Norris, himself a Wesleyan minister. Mr. Hughes says of himself, "I received a religious and Methodist training, and feared God from childhood. I was converted to God and received the spirit of adoption in Ireland, in 1828. Emigrated to Canada in 1830. Received license as a local preacher in 1837." He went out from the Yonge Street Circuit, where he was becoming very influential. He was much better educated than most who entered the work at that time, and being a matured man of near thirty years of age, he possessed an amount of experience which most new itinerants have not. In person he was rather small; that is to say, spare in habit and light weighted. His features were sharp. As to mind and manners, he possessed a good many opposite qualities: diffident, yet blently bold. He was original in thought and manner of sermonizing, in expression, and pulpit action. These, with a large infusion of quaintness and humor, a truly Irish voice, great fervor and vivacity, and an unquenchable zeal for God's glory and the salvation of souls, made him a very lively and successful preacher. No hearer ever slept under honest James Hughes.

333. Within our limits, which are principally confined to the biographical, there is nothing very special to record in the Ottawa District, excepting with regard to two

persons, young men, both of whom now rejoice in the degree of Doctor in Divinity. The one was a native of Ireland, the other of Scotland, and a Highlander besides. The first had entered on the fourth year of his itinerancy, the second had only just been dragged out, sorely against his will, into the itinerancy, under the chairman the present year. There was no great difference in their respective ages, the older preacher being somewhat the older man. Both were above medium size: the first big-boned and inclined to stoutness; the other a little taller, lithe, springy, and very muscular. The Irishman was light-complexioned and beginning to lose the hair from his head; the Scot had masses of curly, raven locks. The features of one were round, the other's were oval. There is no one much acquainted with the Wesleyan ministry, who will not know that I am writing of Wellington Jeffers and Lachlin Taylor, two men who have filled about an equal space each in the public eye, though in a way somewhat different from each other. The first has already come several times to view, Mr. Jeffers, who is brought down from the wilds about Lake Simcoe to occupy the Osgoode Circuit, making Long Island Locks his special home, to be near the growing town of Bytown, for the purpose of "supplying" the pulpit of that important place "in the absence of Brother Jones," the stationed minister and the chairman of the district. In both town and country he began to show signs of that pulpit power which distinguished his after ministry. Along with this, he was uncommonly accessible and condescending among the people. It was in Bytown he met with the accomplished and pious Miss Frith, who, the next year, became his first conjugal partner and the sharer in the toils of his itinerancy.

334. A new missionary circuit was created at the Con-

ference in 1839, out of the upper members of the old Ottawa Circuit and parts adjacent, called Cumberland, consisting of the townships of Grenville, Papineau's Seigniory, Lochabar, and Buckingham, on the north side of the river, and those of Plantaganet and Cumberland on the south side. This region was thinly settled with English-speaking people, interspersed largely with French, a good part of the mission ground being rough and ill-adapted to settlement; and at least, for the present, mostly devoted to lumbering operations. This new field of labor was left to be provided for by the chairman, and the "One to be sent" turned out to be the noticeable Lachlin Taylor, before mentioned. On this rude, extensive mission, a man began his itinerant labors who has since stood before the most august assemblies. He was then perhaps twenty-two years of age, a native of Argyleshire, in the Highlands of Scotland, brought up in the National Kirk of that kingdom, of which his father was long an Elder. He received in boyhood enough classical training, along with the bold scenery of the banks and braes of his Highland home, to develope a naturally lively, perhaps I should say lofty, imagination. Coming to Canada in youth, he had been converted among the Methodists, four years before, on the old Ottawa Circuit, under the apostolic labors of Ashael Hurlburt and Stephen Brownell, during a revival which swept that part of the country, and had remained there till the time of which we write, developing his muscles with the work of a small farm, owned by his father, which he alternated with the brain work involved in school-teaching, making himself useful in the Church as an exhorter and local preacher the while. A more attracting and loveable young man than he was at the time of his going into the ministry is seldom met with: well-informed, with great conversational powers,

a rich brogue, gushing warmheartedness and fervent piety, a politeness, the product of amiability combined with unaffected simplicity, and a zeal and faith which nothing could hold back or daunt. His person, talents, and the contagion of his ardent young spirit took the guileless people of that region as by storm; but, perhaps, the promise of this beginning, joined to the fact that inferior men had to follow, deepened the disappointment and depression when he removed. For the first year the mission was a success, Mr. Taylor returning a membership at the close of it of sixty-eight. There was a clear increase on the Ottawa District during this year, 1839-40, of one hundred and fifty-four. I suspect another laborer was employed for a short time towards the close of the year, far up the river, who will come into view the next year.

335. We must now bestow a few remarks on the missionary district and its laborers for 1839-40, so far as they have not already come into view:—Alderville and the venerable Case head the list. We observe that the note of last year appended to his name relative to the "arrangement and settlement of the new village," has given place this year to another note to the following effect:—"N.B.—Brother Case is requested to visit the missions generally during the year, as far as may be consistent with his duties to the above mission." The extemporizing of a boarding and manual labor school on his own mission, to which children were sent from some other missions, must have left him very little time for going abroad; and non-access to the files of the *Guardian* for the year of which we write, prevents us from furnishing published reports of such visits, if there were any, but happily we have some other means of illustrating his occupations, solicitudes, and the wisdom and prudence of his general

procedure. The following letter from himself and wife to the Rev. Peter Jones and his lady, at the Credit Mission is of this description, and speaks for itself. It was at a tolerably early date in the Conference year :—

ALNWICK, July 28th, 1839.

DEAR BROTHER AND SISTER JONES,—By this time the parents and friends of the dear children of the Credit will be desirous of hearing of the welfare of their children, so we sit down to inform you that they are all well at present, and mostly are contented and happy ; though most of them have their feelings of Kiskaindum—Clarissa the most so ; Charlotte and Julia the least so. When Clarissa wept, it would catch upon the feelings of others. Biting Finger, Mary Jane, and Elizabeth would strike in and make quite a tune of it. Said Clarissa, "I want to see my mother and grandmother." Then Mary Jane, "I want to see my father and mother too." And Elizabeth, "I want to see my father and mother, and little brother and sister." Mary Jane said she was Kiskaindum ; but she would not give way to feelings. She would swell up ; but wipe away the tears, and be easily diverted with some of our plans ; and so with Elizabeth Young, when Miss Smith failed to comfort them. I asked if they would go with me to the field and help me make the hay, so they brightened up, and all followed me out to the meadow like so many little lambs ; so, raking up a few bunches, I wanted them to carry them all and make one large bunch. This amused them, and they got quite into a pleasant glee, and all their troubles for this time passed away. Then again, we erected in the shed swings, with ropes made fast in the rafters, and with these they are, between school hours, amused and delighted. By these, and various plans of amusement and instruction, the children appear at length to have overcome their feelings, and most of them are in a way of improvement. We were afraid Clarissa would make herself sick with repining ; but she seems now over it, and all enjoy good health. We should have written before, but for the grief and discontent of some of the children ; we wished first to try to reconcile them to their new situation, and now, that they all seem happy and contented, we write with much pleasure to inform their friends, and that we are pleased with our

new charge. From observation, thus far, we are confirmed in the opinion, that it is altogether preferable to take children from their homes: after the first feelings of homesickness, they will be found more steady and attentive to instruction. We should make remarks on the promising commencement of some, the sprightliness of others, &c.; but we don't think it advisable to make distinctions, nor has there as yet been sufficient time to form correct opinions; but we have no fault to find with any, and we hope that the pains we are taking to improve them will not be in vain.

We should not omit to say that we are all much gratified in finding the children so well fitted out for the school; we could not have expected a better from white parents, and we desire you will bear our kind love to them, together with our admiration, as well for their good taste and judgment, as their laudable ambition to have their children appear decent and comfortable. I can't forbear a remark of our excellent teacher, Miss Smith, who examined their several baskets. She exclaimed, with surprise and delight, "Now, this looks like civilization! everything suitable to their wants, from the well-made dress down to a thimble and pins!"

The baskets which were left at the seminary came here safely The brothers who wrote us, wished to know what clothing more should be provided. From friends who have made so good a commencement, we have no concern but they will do what they can conveniently, and the Missionary Society will provide the remainder.

Your letter mentions Amanda Poole. As our number is not yet completed, we desire you will send us two more,—Amanda Poole, and perhaps Caty McCollum,—and they might come down with Bro. Beatty, who is about to go to Toronto. Please advance the necessary means, and I will again give an order on Mr. Stinson. It will not be desirable for the parents to visit their children soon, as it might awaken feelings which are now passing away, and it will be our pleasure, as it is our duty, to afford you frequent intelligence concerning the children, and especially any cases of importance, as that of sickness or accident.

Hoping Mrs. Jones and the baby are doing well, we conclude with respect and affection,

W. CASE,
ELIZA CASE.

P.S.—We think you might send three, instead of two, if you have suitable ones, though not too young. If, when the parents come down in the fall, they can bring a blanket a-piece for bedding, it will be quite acceptable, as we are the most deficient in bedding.

W. C.

P.S.—Cobourg, Thursday, August 1st.—Yesterday I left our interesting family all in good health and spirits. The children seem entirely over their homesick feelings, and most of them take hold finely of their books. Bro. Beatty is now at Toronto, and will be coming down in about two weeks. The girls would come down with him, without the additional expense of their friends. I see in the *Guardian* a call of the Book Committee, on Thursday, 8th inst. If practicable I shall be there, and hope I may see you. I go to New York soon—perhaps direct from Toronto. I should say that Jacob Brant was with us an hour, in company with William Crane, a few days ago. He seemed pleased to see his daughter in the school—wept when we referred to the situation of his worthy wife and family, and said he would go home after harvest. Yesterday I saw on the wharf, Tobias—said he had been at Mud Lake a year, but had not seen Jacob Brant—had been drinking. Said he had heard the "girls from the Credit were crying, and had to work." The parents must be aware of foolish reports. Mrs. Case left yesterday for the springs for improvement of her health.

W. C.

336. We get a glimpse in this letter of a worthy young woman, possessed of the truest accomplishments, a good plain education combined with a knowledge of domestic economy, out of a highly respectable family near Newtonville, at whose father's house the weary itinerants were wont to find a resting-place, in the person of a Miss Smith, whom Mr. Case was fortunate enough to secure for the difficult and delicate task of training these half-civilized Indian girls, until Mr. Aaron Choate, discerning the true qualities needed in a wife, bore her off to establish another itinerant's home in the township of Hope, and destined long to remain such.

337. The writer and his wife, far on in this Conference year, had the happiness to make a visit to this mission, where we spent a Sabbath, on which day he preached to the Indian congregation. We were the guests of Mr. and Mrs. Case in the Mission-house, beholding the order of the mission family, the tidiness of the girls under training, and testing the excellency of the cheese and butter and other domestic manufactures of the establishment. Mr. Case conducted me over the village the following week to see the progress made in farming and the amount of domestic comfort to which some of the families had attained. This was particularly apparent in the house of Mr. John Simpson, who has come to view several times in this work already. But the instance which impressed me most from the power of contrast between the former and present condition of the family to be mentioned, was one on which the venerable missionary particularly delighted to dwell. He took me to a sightly, sizable, hewed log-house, well furnished in all respects, in the front part of a good clearing. There was a large new framed barn on the premises, not quite finished. In the barnyard I saw a good yoke of oxen, in good condition, two cows, I think, a flock of sheep, several pigs, and poultry besides. We entered the house; it was scrupulously clean and well furnished, with stove, tables, chairs, and beds with bed-curtains. The husband and father was away, but the wife and children were tidy and busy at their domestic engagements. When we had retired, the Elder said in substance as follows:—"That is the property of John Pigeon, one of the last members of the Belleville band converted. He had been away, somewhere below, for a long time, and when he returned to Grape Island the work of evangelization had nearly completed its process of change. The Indians were converted, and their houses and

chapel were erected on the Islet which had been a tangled mass of grape-vines and bushes before. He came in his canoe, which contained his wife and papooses. They were pitiable to look at for squalor and poverty. He was particularly destitute: he had neither hat nor shoes, neither shirt nor trowsers, nothing on his person but a dirty blanket coat, full of vermin, tied around him with a rope. He had heard that some sort of magical influence had fallen upon the tribe, and he saw the magical effects before his eyes, and he was afraid to land. His brethren came to the shore and intreated him, but when they approached the shore, he put out his paddle and pushed off to a distance. At length, however, hunger, or something else, induced him to land. He soon came under the power of prayer and of truth—he was converted—proved steadfast and progressive in religion —turned out to have good gifts—was more than usually industrious and thrifty; "and now," said the Elder, "besides this comfortable home, that same naked, destitute John Pigeon, is one of our best and most reliable class-leaders."

338. John Sunday, who at the first was a general missionary to his native brethren in the western wilds, and who for the last few years had been Mr. Case's colleague, first at Grape Island and then at Alderville, has this year (1839–40) his first separate missionary pastoral charge, and is appointed to the Superintendency of the Rice Lake Mission. Thus we see that the Gospel and the grace of God can elevate one of the most debased of savages into the dignity of the Christian pastor. He had the advantage of having his ancient friend, just across the Lake, as a counsellor in need, and for all that appears to the contrary, his pastorate was a success. According to Mr. Cornish's excellent hand-book, the Indian membership increased from forty-eight to fifty-six.

339. The names of the two missionaries—Messrs. James Evans and Thomas Hurlburt—are still associated in the Minutes, and appear, as last year, for Lake Superior. The reader has learned that Mr. Hurlburt was down at the Conference, and he returned to the Church in the wilderness, where he remained for several years, teaching and preaching; supporting himself to a large extent by fishing, —building his own houses and canoes the while,—and making an amusement of studying the structure of the Indian dialects and the geology of the country.

340. The reader has also learned that Mr. Evans returned to Canada soon after Conference, and that while he remained awaiting the future of the foreign missionary work of the church, he found a home and employment in the Guelph (domestic) Mission, where he won souls and golden opinions among that people. For the first part of the year, no doubt, it was expected that he would still be employed in superintending the Lake Superior work; but towards the close of the year, proposals came from England, which opened up to him a wider sphere, and what proved to be his life-work for the rest of his earthly career. Both matters to which we have referred are illustrated by the private letters which I shall produce of vast interest in themselves, and giving a much better inside view of the events as they arose than my own pen could furnish. Besides, they shed much light on the cause and the course of after disastrous events which it is not possible or wise for history to ignore.

341. The reader has been already apprised that there was an antagonism between the Canadian and English elements in the Conference and the Connexion, on public questions then under earnest discussion. The great majority were in the Canadian interest. This majority was

sufficiently strong to control the editorship and organ of the Connexion. The last Conservative editor had felt sore ever since his ejection; and though he preserved a dignified silence, private letters reveal a state of great discontent with the attitude of the Connexion towards public questions. This high-minded minister was English by birth, but had been converted and graduated into the ministry in Canada, yet at present he sympathized with the British Conference authorities in Canada, who, though then unknown to the majority of Canadian preachers, contemplated a withdrawment from the Union more than a year before it took place. The resurrection of the correspondence which took place among themselves has fully satisfied the writer of that fact, who at the time, with most others, was in blissful ignorance of what was going on. The gentleman above referred to was Ephraim Evans, Chairman of the London District, whose residence was Brantford, and brother of our missionary, James Evans. In these remarks no disparagement is intended to any one for the part he took. The Church had fallen upon evil times, and each one, doubtless, acted conscientiously, according to the light he had, albeit the light may have been refracted, or obscured by infirmity or uncontrolable circumstances. But I have felt the disclosures I am about to give were necessary as matters of history and as beacon lights for the future. One other remark, and I leave the letters to speak for themselves. Mr. James Evans, though feeling less on those subjects than some others, had sufficient sympathy with the "Britishers" (to accept a coinage of the times to avoid circumlocution) to be in their confidence.

342. The first document in our possession illustrating Mr. James Evans' individual course, and the course of events is the following :—

FORT WILLIAM, 26th July, 1839.

REV. AND DEAR SIR,—Your esteemed favor, dated Mishipicoton, 17th inst., was duly handed, by the arrival of the Honorable Company's schooner yesterday, and it gave me much pleasure to hear of your safe arrival at that place; and I fondly hope that, through the mercies of a Divine Providence, you will reach, in like manner, your destination, and that you will find all those most dear to you in the full enjoyment of health and contentment, which same blessing I also hope may be fondly extended to you and yours for many long years to come. Governor Simpson arrived here safe and in good health from the north, on the evening of the 24th inst., and to whom I delivered your letter which you entrusted to my care, a reply to which he will in all probability make you from Mishipicoton, as it is likely he will remain there a few days. The box of sundries, to your address, came safe to hand, and of which I shall take particular care, and at the same time I shall not scruple, should I be scarce, of making use of the Muscovado sugar, for which kind offer I beg to return you my best thanks. The parcel to Mr. Jacobs' address, you may rely upon my forwarding to him by the first opportunity that may offer to Rainy Lake, which I am inclined to think will not be earlier than the month of January next. I am most happy to learn of the safe arrival of Mr. Hurlburt and family at the Sault, as also that he is accompanied by some Indian teachers, and I no less fondly trust, that his mission at the Pic will turn out more successful than his meritorious efforts did here during the past winter. In hopes of having the pleasure of seeing you the ensuing spring, as well as Mrs. and Miss Evans, in the enjoyment of health and spirits, and, in the meantime, believe me to be,

Rev. and Dear Sir,

Yours most respectfully,

JOHN SWANSTON.

343. The following was addressed to Cobourg, and was from an Indian friend :—

SAULT DE ST. MARIES, August 22nd, 1839.

MY DEAR BROTHER EVANS,—As having a good opportunity in throwing a few words on a sheet of paper, and send it to you. I am very sorry indeed that I did not see you last spring, and would

have told you what I thought upon this subject, what I am now just going to tell you, that is, about my daughter that you have in your charge. I was quite disappointed when I got down here at the Sault, when I heard that you had gone on board of the vessel, and not seeing you; and when I was up at the Aunce or Kewawenan, I was very glad indeed, or anxious, to see my daughter; and I did not feel in any way to be disappointed by my friend as I now see or as I now are. And another thing which makes us feel so largely to see our daughter is, I heard not long since that she was quite unwell, and that she was cooking for the scholars where she is; and that is the thing which makes us feel so much concerned about our daughter. We did not wished her to do so; but to be about anything that is necessary for her to learn. And also that she had not time enough to go to school, but was kept in the kitchen, and be servant for her schoolmates. This is what we have heard from that quarter; and if it is so, if you please you tell us we should be very glad indeed.* And another thing you told me, that you should write me last winter by all means, and I was very anxious indeed to hear from you; and now, brother, we shall be very much gratified if we should hear from you and your family.

I am yours,

Brother Evans. JOHN SOUTHWIND.

MY DEAR DAUGHTER,—I wish you to write to us as soon as you can. Tell us whether you are sick or not. As for us, we are all well; and we send our love to you, your mother, father, sisters, and Bro. Charles. I am, your beloved father,

JOHN SOUTHWIND.

344. The next was from the Superintendent of Missions, and was also addressed to Cobourg:—

CITY OF TORONTO, August 17th, 1830.

MY DEAR BROTHER,—I am grieved and disappointed at your not being here this week. I need your presence this way very much, on several accounts, and I hope you will hasten up as soon as possible. I cannot finish my appointments until I get you—nor the Report, until I get your statement, &c., &c. Get up as early as

* This poor Indian forgot that domestic economy, or house work, was one thing his daughter needed very much to learn.

possible, or I shall be away on centenary business, and shall not see you—you wild Indian! With kind regards to yourself and family, believe me, yours truly, J. STINSON.

345. The next was from the same person, and addressed to Guelph :—

CITY OF TORONTO, March 18th, 1840.

MY DEAR BROTHER,—I am fully aware of the importance of what you say in your last letter, and shall act upon it as far as possible. At the same time I am somewhat at a loss to find the most suitable men in our present unsettled circumstances, and should be glad of an opportunity to consult with you on the subject. On many accounts I should prefer sending men from the St. Clair Mission if we could get them, as that will most likely be your head-quarters for the next three or four years,* and an excellent starting point for the Far West. You will see by the *Guardian* that I shall be in the Nelson Circuit three days next week, and shall be glad for you to meet me there on Monday. We can then arrange for the future.

Yours truly, J. STINSON.

346. "Rev. James Evans, Guelph."

CITY OF TORONTO, March 27th, 1840.

MY DEAR BROTHER,—On my return home yesterday I found a letter from Mr. Alder, I beg his pardon, *Dr. Alder*, on the subject of our missions in the Hudson's Bay Territory. He says he sent one to you at the same time; but as he directed it for St. Clair, the probability is you have not yet seen it. The subject of my letters are deeply interesting to you. Our Committee are sending out three young men immediately for that work. They intend to keep those missions distinct from the Canada missions, and they wish you to take charge of them. This is the substance of the communications: the details require a personal interview, and I shall be glad to see you there as soon as possible, that we may make all the suitable and final arrangements.

Yours truly, J. STINSON.

Kind love to Mrs. and Miss Evans.

* This was supposed to be the proper base of operations for Lake Superior.

The circumstances under which the British Wesleyan Missionary Committee commenced this mission,—the men they first selected,—and the date of their departure from England, will be learned from the following short paragraph from the *Wesleyan Magazine* for March, 1840 :—

North America.—Hudson's Bay Territory.—The Rev. Messrs. G. Barnley, W. Mason, and R. T. Rundle, embarked at Liverpool, by the *Sheridan*, for New York, on the 16th of March, on their way to the Territory of the Hon. Hudson's Bay Company, to commence missionary operations among the settlers and native tribes of that vast region of North America, under the protection, and chiefly at the expense, of the Company, whose proposals to the Society have been of the most liberal and honorable character.

347. The following letter, addressed to him at "Montreal, to the care of Rev. Robert Lusher," from Peter Jones, the Indian preacher, reveals the plans and solicitudes about this extension of the mission work abroad and its preservation at home; and presents the names of native helpers, valuable in their day, whose memory must not be permitted to perish :—

Credit Mission, April 18th, 1840.

Dear Brother,—I am requested by Brother J. Young to inform you that, for several reasons, he has not been able to see his way clear with regard to going to the North-West. He is afraid (and I have the same fears also) that if he and Bro. D. Sawyer and myself leave the Credit Mission our people here will go to destruction, as there will be no one left who has any great influence among them. Another reason why he does not feel inclined to go at the present time, is the unsettled state of affairs between England and the United States; for in the event of a war, but little could be done in the way of Christianizing the Ojebways in the North and West; and another difficulty is, Bro. Young could not, in so short a time, dispose of his property so as to be able to leave by the time you stated. It is a hard matter to sell property here in these hard times. Bro. Y., however, wishes to inform you, that if things

settle down into a quiet peace, and he can see his way plain, he should have no objection in joining you in the great work. He thinks he shall be able to come to a decision about the middle of June next, or after the Conference. Do you think it possible for him to get to you, should he start about the 1st July next? If so, let him know. Should you think it advisable for him to go after the Conference, it would be well for you to inform him of the route he is to take, where to find you, what about provisions, money, &c.

Mrs. J. writes with me in best respects to Mrs. Evans and yourself, and we hope great success may attend your labors in the North.

I am, dear brother,
Yours truly,
PETER JONES.

348. Another stage in the progress of the missionary party will appear from the following extracts from a letter to his brother, dated and addressed as follows :—

RIDEAU CANAL, on board the *Rideau* Steamer,
12th of May, 1840.

MY DEAR EPHRAIM,—I reached Montreal on the 24th of April, being eight days earlier than mentioned by Mr. (Dr.) Alder, and found the canoes gone the day before. [These, I presume, were for Hudson's Bay, via Ottawa River, &c., &c.] So now, after an excursion to La Chute, Wentworth, &c., &c., I am navigating this splendid canal in one of the most abominable crafts my eyes have seen in America. I am with Mary and Eugenia (wife and daughter) on my way to Norway House, on Lake Winnipeg, 300 miles from the Red River Colony. This is a good remove from Moose Factory on Hudson's Bay, as it will be warmer and more comforts, besides the Academy at Red River. Providence orders all things well!

I have just scratched off my epistle to the Canada Conference. I have requested a certificate of my standing and a recommendation to the British Conference.

Mr. Alder is surely a curious fish, for I know no more than a blind man how I am requested to take charge of their missions: but I know how I ought to do it; and I have, therefore, written to him, saying, that as I relinquish all my claims on the Canada

funds, I expect the British Conference will make arrangements to place me in their body, without suffering in a pecuniary point of view. I expect the Committee in London will pay into the Conference funds the sum required to this end.

I shall get to Fort William without getting into a canoe. Our goods are gone to London, England, to be sent to Hudson's Bay, where they will arrive this fall. The Hudson's Bay Company have engaged to furnish our missionaries with every thing necessary for their comfort and convenience in the Indian country, including canoes, provisions, canal-men, houses, interpreters—free of all charges; and we have letters from Gov. Simpson and the Committee addressed to all the gentlemen in their districts and posts in North America—a pretty wide range! I shall see the Pacific yet, God willing, as one of the young men goes to Rocky Mountain House, and my duty is to visit them as soon as possible.

I shall be at Detroit about Sunday, the 16th inst. Should you be in that quarter [Rev. E. Evans' district extended to Windsor] about that time, or Monday or Tuesday, drop me a line to the post-office, Detroit, immediately, and I will, if possible, wait for your arrival.

349. Those were anxious times in the Canada Connexion. This is revealed by the following counsels to a dear friend in a very disturbed state of mind. They show the pacific position he occupied and his strong attachment to Wesleyanism :—

Remain a Wesleyan Methodist, and God will bless you, and open your providential way. Trust him! Try to keep quiet next Conference—endure everything patiently and with meekness, and prepare for an honorable removal. [His going to another Colony was under consideration.] To leave the ministry is to be eternally undone; and to leave Methodism, next to that. May God bless and direct you! You would, I think, be happy in M———.

350. He says of his fellow-missionaries :—

I met one of the young men from England in La Chene, a fine fellow. The other good boys had gone. They are all young, hearty, talented men. May God bless them! I am in high spirits, and

expect to see many of the poor savages converted to God. The canoes having left, saved me 1,500 miles canoeing, besides Mary and Eugenia accompanying me. God does all things right. I am deeply indebted to Him.

351. It would be very pleasing to follow this loved acquaintance and his missionary band into that northern "wilderness," which they were destined to "make glad, and to blossom as the rose;" and to contemplate their operations and successes, but he has passed out of the field of view swept by our telescope; and before those northern lights had come within our ecclesiastical heavens, this flaming comet had gone out in the darkness of death. Two Indian youths accompanied him from Canada, who remained there till, in more peaceful times, the Hudson Bay Missions were transferred to the care of the Canada Conference, these brethren were Peter Jacobs and Henry Steinhaur, who will come into view if we live to bring our history down to those times. Alas! we shall miss our Brother Evans himself. He died suddenly on a visit to England, at Keelby, in Linconshire, November 23rd, 1846. Thus passed away the genial friend, the fond husband and father, the man of genius, the enterprising explorer, the devoted missionary, and the humble Christian.

352. The Rev. Benjamin Slight's name still stands in the Minutes for the Credit Mission this year. He was one of the six brethren sent out in 1834 from England, all of whom that survived but one, seemed to retain their partialities for the position and objects of the British Conference, in preference to those of the Canada Conference. His Journal has been for some time in the hands of the author, and he ought, perhaps, to have drawn upon it more copiously for the last two or three years than he has. He finds it now valuable as a means of illustrating the spirit of the

times and the course of events. Under the date of "June 12th, 1839," he writes as follows:—"Our Conference met at eight o'clock, a.m. Our respected Superintendent of Missions, the Rev. Joseph Stinson, had, at the previous Conference, been appointed President by the British Conference. This has been an important and painful Conference. We previously expected the severing of the Union. In consequence of the political proceedings of the Editor of the *Guardian*, the Rev. E. Ryerson, we had sent us as the Representative of the Missionary Committee and British Conference, the Rev. R. Alder, one of the General Secretaries of the Wesleyan Missionary Society. The Union was placed in great hazard, but the Conference has separated without dis-union. However, I do not think that things are yet settled on a right foundation." The next entry is "August 11th, Sabbath.—We have had an awful occurrence. Last Sabbath I preached at the funeral, and buried the corpse of a female belonging to a numerous and respectable family, who died suddenly. I reminded them of the repeated strokes they had endured, and earnestly exhorted them to give themselves directly to the Lord. Last night the eldest brother of the same family was drowned. The accident occurred in stepping or leaping from his own boat to the wharf, when rather dark. He did not alight firmly, but fell overboard and was drowned." There is only one more entry—one giving an account of the Christmas Day and Watchnight services (on the last night of '39), at the mission, on the former of which occasions five members were admitted on trial—till we come to the following, in which two of the leading men of the Connexion come to view:—"January 5th, 1840, was our quarterly meeting at the Credit: but Mr. Stinson and Mr. Richey came to hold it, and desired me to change with

Mr. R. at the city of Toronto station. Preached there twice, and renewed the Covenant in the evening." The next entry was an account of an abortive attempt, in consequence of a severe snow-storm on the 12th of January, to attend the Guelph Missionary Anniversaries; but returning to his own station, like an exact Wesleyan minister as he was, he "renewed the Covenant." His Indians raised for the Bible Society, up to "April 28th," £5 1s. 3d. ($20.25.) Thus ends his records for the year.

353. Mr. Waldron still continued at Munceytown; but Goderich and its appointee require some explanation. The Rev. Jonathan Scott, late of Coldwater, was set down for there, and his name so appears in the Minutes, but he went not; but from what has been said of the ability he had displayed as a writer, the reader will not be surprised to hear the following from the now trembling hand of the old gentleman himself:—"To your inquiry I can only answer, that in 1839 my appointment was Goderich; but when I reached Toronto, with an old horse and buggy, Dr. Stinson and Dr. Ryerson, like policemen, arrested me, and by some art, made me into an Editor for five months, and two months, in early spring, in 1840: for those were the centenary times. The months of '39, not spent in the city, were with holy Matthew Whiting on the ancient Stamford Circuit." In those seven months in the "Guardian Office," in 1839-40, he earned the literary reputation which secured his election to the Editorial chair at the Conference of 1840. A letter has just arrived for the Rev. John K. Williston, which shows how the vacancies created by this change in the missionary district were provided for. Mr. W. writes, "I was not at Saugeen in 1839-40 only on a visit for a few days. I was detained at Goderich that year by the President, Mr. Stinson, to supply Jonathan Scott's place, he

being detained, as I understood, at the 'Guardian Office.' William Herkimer had charge of Saugeen." Herkimer was the son of a white father, but in all other respects a thorough Indian, a member of the Credit band, who was one among the first converts, who had exercised as an exhorter several years, and had been sent sometimes on missionary excursions. He was gifted, and had he been better educated, would have made one of the foremost Indian preachers, being one of the most devoted. He was received on trial in 1843, and has been ever since in the Wesleyan ministry.

354. The only place which requires any further remark in the missionary district is Lake Simcoe, Barrie, and Coldwater, to the charge of which the Rev. Sylvester Hurlburt was appointed. It covered an immense deal of ground, and comprised a large domestic mission, as well as two Indian charges. Mr. H. could not do justice to this field alone, and "One was to be sent." The person appointed by the Superintendent of Missions has already come into notice, and some things we are about to say of him may have been said in some form before. This was William Price, born in the army, received a good elementary training at the military schools, converted, I think, at Barriefield, in connection with the Kingston Circuit, under the ministry of Dr. Stinson, if I mistake not, along with another young man, then a few years in the ministry, who has since filled all the connexional offices, except the very highest, we refer to G. R. Sanderson. Both these young men had a good physique, being compact and heavy for their inches, which were not more than the average height. Sanderson had light hair, Price had dark. Price, I think, was the younger. He had good natural abilities for preaching, and was not inattentive to their cultivation; and

though destined to fill some of the first class appointments, and to become a chairman for a time, through untoward events, scarcely attained the eminence his brethren anticipated for him. He had a good but plaintive voice,—a deliberate delivery,—and was pathetic, and sometimes very impressive in his pulpit efforts. He was destined to be useful in some marked revivals. During this, his first year, I have reason to believe he enjoyed the popularity which pleasing young preachers are apt to elicit.

355. Had the files of the *Guardian*, for this year '39-40, been accessible to me, I should have attempted to review the course of that periodical for the year. So far as my recollection goes, the paper was not political during those twelve months; and the restrictions imposed on the Editor at the preceding Conference, were respected. Certainly, so far as Mr. Scott, the Assistant, was concerned, although he was outspoken on the public rights of the religious denominations, he was particularly careful about touching on mere political party-questions, which he always disclaimed interfering with. But it is plain that the brethren of British Conference proclivities thought the paper political; and so far as it was so, its politics were distasteful to them. My own recollections of the times and the researches I have made, reveal very little on the Canadian side like the anticipations of and preparations for "dissolution," which is demonstrated to have existed on the British side by the documentary inklings which I have furnished. Perhaps I might have known more of what was going on at the time, had I been more of a party man; but occupying, along with a few others (such as Messrs. Brock and Manley), a sort of middle position, I was, perhaps, not admitted to the confidence of either side. The noble increase of one thousand, one hundred and sixty-four members gathered up in Upper

Canada, is proof that the Connexion stood well in the opinion of the majority of the general public.

356. But I turn away from the ill-assorted Upper Canadian Wesleyan ministers and their labors and strifes, to those in Lower Canada, who were of one stripe, and in immediate connection with the British Conference. When and where the district meeting was held in Canada East, which opened to them the year 1839-40, I have not, at present, the means of determining. The "Stations," as they appear in the Minutes of the British Conference for 1839, were as follow :—

LOWER CANADA.

Quebec—Robert L. Lusher, John B. Selley.
Montreal—William M. Harvard, William Squire.
Three Rivers—Thomas Turner.
Wesleyville—One to be sent.
Russeltown and Hinchinbrook—John Raine, Thomas Campbell, Assistant Missionaries.
Odelltown—John P. Hetherington.
St. Armand—Richard Hutchinson, Malcolm McDonald.
Dunham—John Tomkins.
Shefford—Edmund Botterell.
Stanstead—Robert Cooney, Henry Lanton.
Hatley and Compton—John Brownell.
Melbourne—John Borland.
New Ireland—Edmund S. Ingalls.
Chambly—One requested.

WILLIAM M. HARVARD, *Chairman of the District.*

How far these went into effect, I will endeavor to show, so far as the data at my command will allow ; and I will give such other particulars, connected with the respective laborers, as have come to my knowledge.

357. The Minutes give Messrs. Lusher and Selley to Quebec; but Mr. Selley, according to his own account, was not in that city till 1840, and as he was appointed to Melbourne in 1838, and as New Ireland was his field of labor intermediate between the two dates ('38 and '40), therefore, though he gives not the date of his being there, this must have been his circuit during the year under consideration. Here is that gentleman's own account of the matter :—After speaking of his regrets at leaving the kind people of Melbourne, he remarks, that the chapel he had commenced was "completed by his honored successor, the Rev. J. Borland whom" (he says), "I succeeded in the New Ireland Circuit. This was a large and laborious sphere of operation, extending from Halifax to the Seigniory of St. Mary's, having appointments in numerous townships and settlements, through which we travelled upwards of 120 miles, and preached eleven times each week. Our Societies were composed principally of settlers and their families from England, Scotland, and the North of Ireland. During the year we had many conversions and additions to the Church, and we had some sorrows. Sometimes we were well-nigh overwhelmed, but the Lord lifted up our head. It was my privilege to have a home in the family of James Keough, the father of the two esteemed members of our Conference, the Revs. Thomas S. and J. B. Keough. Mr. Keough was a magistrate of inflexible integrity and a useful class-leader. His excellent wife (a niece, I believe, of the late Rev. Dr. Bunting), was a woman whose sound judgment, wise counsels, and fervent piety, I shall ever remember with admiration and gratitude."

358. Messrs. Harvard and Squire stand for Montreal, but Mr. Borland says, "R. L. Lusher and R. Hutchinson" were there. "In the fall of this year," says Mr. B., "Mr.

Hetherington was sent from England to Montreal, and Mr. Hutchinson was removed to Stanstead." We have no means of illustrating the doings of Rev. Thos. Turner and his station—according to the Minutes, Three Rivers. A local historian says he was at Stanstead till 1840. We know not who the "One to be sent" to Wesleyville was, unless Rev. Henry Lanton, of whose whereabouts this year we are unable to account. We have no data for illustrating Russeltown, which the Minutes assign to Messrs. Rain and Campbell, but which the indefatigable Mr. Cornish assigns this year to Mr. Hitchcock, as also the year before. This authority gives Mr. Rain to Three Rivers for this year.

359. Odelltown is assigned to Mr. Hetherington by the Minutes, but Mr. Borland's words, already given, imply that he was not there, and the Rev. Dr. Cooney's autobiography show that he was at Odelltown this year, as well as the year before, and not at Stanstead, where the Minutes place him. Any one wanting fuller particulars can find them in the "Doctor's Life," which is a very readable book. He says, "We remained at Odelltown two years; but the demoralizing effects of the rebellion militated against us, and prevented the Word of God from having free course. The whole country was transformed into a camp. The greater part of the young men were metamorphosed into a species of rural soldiery or militia, and every house was a species of cantonment. All the means of grace among us were regularly administered; but, although they were tolerably well attended, it was easy to perceive that iniquity abounded, and the love of many waxed cold. Through all these untoward events, and the difficulties connected with them, I was cordially and efficiently assisted by my esteemed brother and colleague, the Rev. Malcolm McDonald. He

was always ready with his sympathy and counsel, which I frequently found to be of great service."

360. The Minutes of 1839, which assign the superintendency of St. Armand's to Mr. R. Hutchinson, are corrected by the Rev. Malcolm McDonald, who says that Mr. Squires was Superintendent, while he represents himself as his colleague in that circuit, which disagrees with what we have quoted from Dr. Cooney about his being at Odelltown in '39-40, as well as '38-39. The survivor and witness in his own case must be the best authority. Mr. Squire's biographer confirms Mr. McD.'s statement of his, Mr. S.'s still being at St. Armand's, and says of this his third year, "He reported an increase to the Church of eighty-four members."

361. We have seen that Mr. Borland was at Melbourne. Of the Dunham, Shefford, Stanstead and Hatley Circuits we have no information, except what we get from the painstaking Mr. Cornish's Hand-Book. Dunham he gives to Mr. Brownell, and not to Mr. Tompkins; Shefford, to Mr. Tompkins, and not to Mr. Botterell; Stanstead, to Messrs. Turner and R. Hutchinson, and not to Messrs. Cooney and Lanton; and Hatley, &c., "was united to the Sherbrooke Mission," which he supplied with Messrs. Botterell and Ingalls. Chambly, we suspect, had not its "request" complied with. Mr. Lanton's whereabouts we cannot determine.

362. A new name appears among these Lower Canada laborers, unkown to the Province before. This was the Rev. John B. Brownell, who at the time of his coming was in middle-life, and he was in the zenith of his matured powerful ministry. Personable in size and appearance and respectable and dignified in deportment was he. At this writing we have not been able to obtain the copy of the

Minutes containing his obituary, for he passed away to his reward in 1864, but we avail ourself of the indefatigable Cornish, whose register shows that he went out as a chairman in 1826, and was appointed to New Providence, Bahamas, in which circuit he continued for three years. Another three years in that enervating climate seem so to have impaired his health, that we next find him, in 1832, a supernumerary in England. Then follows five years as missionary in the Island of Malta, in the Mediterranean. The year before the one of which I write, the British Minutes show his name for Kingston, C. W., where it is certain he went not. He will probably appear on the stage again, when we may be better prepared, perhaps, to give a fuller account of this able and faithful servant of Christ.

363. Arrest of progress and decrease are often hard to account for, occurring, as they often do, at the close of a year of excessive toil, but there are the stubborn figures confronting us. This year there was no increase in the Lower Canada District. The total strength of membership in the two Canadas at the end of this year was 18,998.

1840-41.

364. An anxious year terminated in a Conference chacterized by earnest discussion. Its members assembled in Belleville, on the 10th of June, 1840, and continued their sittings till the 30th of the same month. The President, the Rev. Joseph Stinson, by right, assumed the chair; and the Rev. Egerton Ryerson was again chosen Secretary—a correspondent of the *Guardian* said, "by nearly four times as many votes as any other individual, thus marking their high sense of the abilites and worth of that devoted minister and servant of the Wesleyan body." The number of ministers assembled was sixty-five.

365. The following brethren were received into full connexion: William Willoughby, David Hardie, Stephen Miles, John Lever, Sylvester Hurlbert, William Scott, and Charles B. Goodrich. Four out of the seven were married men. None of them were very young, but all were worthy excepting the last, whose "ordination," though his probation was long, was "deferred for one year"—and never bestowed by the Canada Conference. He turned out ill, and left a sad warning of the effects of bad moral habits in early life, whatever apparent religious change may have taken place afterwards.

366. Passing over those in the intermediate years of probation, a goodly band were received on trial at this Conference, embracing some that were afterwards to be celebrated. The list in the General Minutes is as follows: "Lachlin Taylor, Daniel C. VanNorman, Joseph Reynolds, Francis Coleman, Daniel Wright, James Mockridge, James Price, Wm. Dignam, John Wilkinson, Wm. McCulloch, George Beynon, Matthew Connor." This list contains one mistake, and makes one omission; Mr. Price's name was not "James," but William, and Mr. James Hughes is omitted altogether. The name in the Minutes is made up of Mr. Hughes' baptismal name, and Mr. Price's patronymic *James* and *Price*, one of the many vagaries of type-setting!

367. The reader has been made acquainted with the early history of Messrs. Taylor, Reynolds, Hughes, and Wright. The same may be said of Mr. Price, only we had not the means of then saying that his birthplace was England, and that his father's relation to the army was a connection with the ordnance department. Mr. Dignam has been mentioned, but full particulars not given.

368. He was a native of the County Fermanagh, Ire-

land, and born, to use his own poetic description (for he was a ready verse-maker of no mean ability),

> "In the town land of Slee,
> That belongs to Drummee,
> Where Loch Ern surrounds Innistore."

He was of a good Wesleyan stock, converted in early life, long a leader and exhorter in the old country, and strong to labor, being no immature youth, but a man over thirty. He had come to Canada in the year 1839, and was made very useful in a revival of religion on the Waterloo Circuit, where he taught a school, the Quarterly Meeting of which Circuit recommended him to the itinerant work. He was a serious, conscientious, good man, but pre-eminently Irish in features, voice and mind, which gave a marked individuality to his sayings and doings. He was not profound or accurate, but his inaccuracies were of a character that defied all criticism; and his fervor, zeal, vivacity and industry made him beloved and useful on the large rural circuits, which he preferred, despite a little want of skill in Methodizing his administration. He stood pre-eminent as a visitor to the families of his people, where he pleased them by always being ready to accept their hospitality, which gave him warrant to say, that he had "drunk tea nineteen times in one day, in as many different houses." Tea was, however, the strongest liquid he drank, for he was a determined enemy to all intoxicants.

369. Messrs. VanNorman, F. Coleman, Mockridge, J. Wilkinson, McCulloch, Beynon, and Connor, have not yet been introduced to the reader. Mr. VanNorman, was the son of the venerable Isaac VanNorman, who has come so often to view in these pages, born on his father's farm in the township of Nelson, and, like the other children of his excellent parents, early converted to God. With the or-

dinary English education, he began to exhort and preach while yet the merest boy, and would have been then urged out on a circuit by the Presiding Elder, but that he preferred a liberal training first, which then had to be sought in the United States. He studied at Lima or Cazenovia, perhaps both, and at Hamilton College, and finally graduated at Middletown University, Conn. He had been in the Upper Canada Academy as teacher of languages, for three or four years, at the time of his reception on trial,—exercising his gifts as a local-preacher in the Cobourg Circuit the while. He was now proposed, not with a view to his taking a circuit, for he was married, and his wife was determinedly opposed to the itinerancy,—but because, as it was expected, that he would continue in the Connexional Institution of learning, it would be proper and desirable to have him ordained and a member of the Conference. Such ministerial relations had obtained for some time in the United States, and this recommendation prevailed, not, however, without opposition ; and thus establishing a precedent which was followed, in at least one other case, which, it has been thought, was not attended with good results. Mr. V. was a most estimable man, of sincere piety, pure habits, accurate scholarship, as far as he had gone, (one of the best teachers of the elements of language possible,) a bold, clear, pointed preacher, rising sometimes to eloquence, who, had he been given up to preaching entirely, would have become very able and attractive. He was a sprightly, compact, handsome man, of not thirty years of age. He afterwards did the Connexion good service as an educator, both in the college and afterwards in a ladies' academy ; and it was a great loss to the country when he left it, and, I suspect, no gain to himself. But we must not further anticipate at this time.

370. Francis Coleman, brother to William Coleman, already in the work, gives the following account of himself:—"I was born in Cornwall, England, Oct. 6th, 1813. Was strictly trained by praying parents to attend Sabbath-school and church. In youth my sainted mother used to take me aside, that by earnest prayer and good advice she might lead me to Christ. I was almost sixteen years of age when Christiana Marks, a blind lady-preacher, visited Cornwall, and preached in Lostwithill. A great awakening resulted, especially among young men, five of whom subsequently became members of the Canada Conference. God called me to a new life by their exemplary conduct. My conversion was genuine and powerful. For three weeks I was constantly happy. On one occasion, I had such a foretaste of heaven, that I asked the Lord to let me then pass to the other world, to be forever with himself. In 1834, we crossed the Atlantic and settled in Darlington, then part of the Whitby Circuit. Here, for some time, I filled the offices of class-leader and exhorter. In 1840, the late Rev. David Wright pressed me to give myself wholly to the Christian ministry. After some misgivings and much prayer I consented, and was received by the next Conference. Providence approved in a remarkable way, by setting me free from worldly engagements. In June, 1840, I was sent to Grimsby, but after a few weeks I was transferred to Albion Circuit. On my first round, God converted sinners. After an absence of thirty years, I have been much cheered to have numbers declare that in my early ministry I was the instrument of their conversion."

371. We have slender material and small occasion for portraying Mr. Mockridge. He was English by birth, we believe, and we suspect he was a local preacher when he arrived in the country. We think he was employed, a part

at least of the previous year, under a chairman, but where we cannot say. He was a young man of ordinary promise at the time of his reception on trial, but as he afterwards dismembered himself from Methodism, and became an Anglican clergyman, the means and the motive for delineating him do not exist.

372. John Wilkinson was an Englishman by birth, of fine personal appearance; and we suspect, from his being married, that some emergency of the work, which led the Chairman to employ him during the previous year, was the cause of his being brought before the Conference at this time for the itinerancy. He was not destined to graduate into full connexion. Failing health and domestic encumbrances, we suspect, were the causes. He is still living, a nominal local preacher, but unable to exercise in public by extreme indisposition.

373. Wm. McCulloch's own pen has furnished the following account: "Brother McCulloch was born in the British army, in 1814. He was converted to God in Lurgan, County of Armagh, Ireland, under the ministry of the Rev. John Armstrong. He came to Canada in 1834, and taught school till 1840, at which time he entered the Wesleyan ministry of Canada."

374. Matthew Connor was a native of Ireland, but came out with his worthy parents while young, and settled on the Grand River, within the bounds of the Old Ottawa Circuit. He was one of the fruits of the powerful revival which had swept over that region. Zealous in a local sphere and gifted, he had been employed by the Rev. Richard Jones, the chairman, during the previous year, to go and break ground among the farthest settlements up the river, where Pembroke now flourishes. He did so; but, unknown to the Chairman, he consummated a matrimonial

promise of long standing with a pious young Methodist lady, Miss Stackhouse, every way fitted for an itinerant's wife. He succeeded well; and though married, was recommended and received on trial, and at this Conference reappointed to the same field of labor, for which he showed himself well adapted. With no previous experience in that way, he soon became one of the most adroit and fearless canoemen on the river, attainments almost indispensible to a missionary in that region at that time. Mr. Connor has been known to "run the rapids" at times when *no two* other canoemen could be found hardy enough to it. Great muscular power and activity were accompanied in him with a great amount of physical courage. He was a gifted declaimer in the pulpit.

375. George Beynon, like Messrs. Wilkinson, McCulloch and Connor, was a married man, and had one child; and with four others, out of the thirteen candidates, was a native of Ireland, but brought up and converted in Canada, in the township of King. He had been a very active and useful local-preacher in the Newmarket Circuit, but not expecting, or aspiring to be anything higher than a humble lay-preacher, he had married and settled upon a farm. Having, however, been called on to preach at a camp-meeting, he displayed such marked ability in sermonizing, that several ministers who had heard him, urged the propriety of his being recommended for the itinerant work. Being comparatively young, and having an improvable mind, with a great fondness for study, the application prevailed; and the progress he made, and the success which followed his ministry, justified the decision in his case. He was tall in person, but not very strong in his body or voice, yet his distinct utterance, his Methodical sermonizing, and his

short services, made him very acceptable to his congregation. Old Elizabethtown was his first circuit.

376. No death had to be reported in the Minutes for this year; none were expelled; one, Solomon Snider, whose case has been detailed, "desisted from the work at his own request," (to return, however, again for a time); and three "withdrew from the church:" namely, Hanibal Mulkins, Arkle Stokes Newbury, and Adam Townley, all of them popular, promising men, whose respective cases have been considered.

377. The devoted George Ferguson, after twenty-three years' exhausting labor, such as Circuit work was in his time and as he made it, was returned among the superannuated—but, we shall see, to come back, upon a great emergency, after a few months, to his beloved employ again.

378. An event of some moment transpired about the time of this Conference, which resulted, either then or soon after, in the accession of four ministers of another body of Methodists to the Conference, a hundred or more members, and one or two churches. "The Canadian Wesleyan Methodist Church," the one founded by Messrs. Ryan and Jackson in 1829, had been declining for several years, and casting about for some new ecclesiastical relation. Since the union of the Canada Conference with the British, they had been more friendly to the main body, and many of the preachers and people were desirous of returning; and there would probably have been a very general return, but that the Rev. James Jackson, who was influential in his own body, knew that he personally was viewed with distrust in the old one. About this time, the English New Connexion Conference sent out agents to Canada. Mr. Jackson put himself in communication with those agents, and by going

through his own Connexion before their Conference for this year, succeeded in preparing the way for a majority of the ministers and lay-delegates which compose it, to accept the proposals for Union of the British New Connexion Conference. * This union put that body on a much more respectable footing than it had ever been before. A very respectable minority, however, decided on applying to the Wesleyan Conference for membership in their respective standings, whether as ministers or members. Two of the ministers, certainly, Messrs. Moses Blackstock and John Sanderson, made their appearance at Belleville, and made application for admission for their two selves and Mr. Alexander Anderson, mentioning the probability of three others applying, namely, Messrs. John Culham, Robert Earl, and Kennedy Creighton. To meet the emergency, for there had before been no rule for the direction of the body in such cases, the Rev. Egerton Ryerson drew up, and the Conference adopted, the following Minute :—

"*Resolved*,—That as an inclination has been expressed on the part of several preachers and members of seceding bodies of Methodists; and as it is desirable and our bounden duty to do all in our power to terminate all unreasonable and unchristian divisions, and restore and maintain in the Church the unity of the Spirit and the bond of peace, the following regulations be adopted :—

1. "That in case any Travelling Preacher in the bodies referred to should make application to be received into our Church, the Chairman and any two ministers (members of the Conference) of the District within the bounds of which such Preacher may be travelling, are authorized to act as a Committee on behalf of the Conference to admit him in our Church, and he may be employed in the meantime until the ensuing Conference; and if he be recommended by a District Meeting, he may be received as a preacher on trial, or a member of this Conference, and ordained, taking upon himself our ordination vows, unless he has been previously ordained in our Church.

2. "That in case any Local Preacher of the bodies referred to should make application to be received into our Church, the Chairman of a District, in concurrence with the Quarterly or Local Preachers' Meeting of the Circuit on which the Local Preacher may reside, is authorized to receive him, after having inquired into his qualifications, and all the circumstances of the case.

3. "That should any private member or members of the bodies referred to, make application to be received into our Church, the Preachers on the several Circuits are authorized to receive him or them as a member or members of our Church, without the usual term of probation on trial, in the same manner as persons on trial are received into the membership in our Church."

[The above resolutions have since become substantially incorporated into the Discipline of the Church, except that while the affirmation of "our ordination vow" is required, it is very wisely decided and distinctly expressed that it is to be "without re-imposition of hands."]

379. Upon these resolutions, Messrs. Blackstock and Sanderson were received at once, although there is no mention of it in the printed Minutes. For some reason, Mr. Anderson's case was deferred, and he never came forward, but united with the Episcopal body. He was slightly mentioned earlier in this work as a Primitive Wesleyan from Ireland,—Presiding Elder's supply for a short time on the Niagara Circuit,—local preacher for some time in the Toronto Circuit,—and lastly, seceder in the Ryan-Jackson division. Mr. Blackstock has also come to view somewhat in a similar way; but as a respectable and influential man, his return was welcomed by the body. The following particulars of him have been furnished by a friend: He was born in the County Cavan, Ireland, in 1793, of Presbyterian parentage, but converted in a Methodist revival, at the age of fourteen. At sixteen, he was appointed a class-leader. He was piously married in the year 1815; and

three years after he and his wife came to Canada, and settled in the township of Cavan, in which he delivered the first sermon which fell on the stillness of that wilderness. He also, without fee, and on foot, did a similar work in Manvers, Cartwright, Darlington, Emily, Smith, and Otonabee. His connection with Mr. Ryan and his body has been mentioned, and now we see him return to the old body once more. In 1856, he removed to the State of Indiana, where he united with the M. E. Church.*

380. Mr. Sanderson had been at first for many years an able and laborious Wesleyan local preacher in Ireland; but about the year 1832, upon the invitation of friends from Ireland in Canada, who had identified themselves with Mr. Ryan's connexion, he had come to this country and entered the ministry of that body. He had been one of its most influential ministers, and sometimes chairman of a district. He was an acute theologian, and a naturally ingenious and vivacious preacher; but a want of early mental discipline deprived him of the power to avoid redundancy, and to preserve logical sequences in all cases, (though he was a natural logician) to a degree which often made him prolix and tiresome. He was, nevertheless, an efficient laborer for some years.

381. During the ensuing year, the Rev. John Culham was received, as provided by these resolutions, and appeared in the Minutes for the next year as a supernumerary. He had been a Wesleyan local-preacher in England, and a local-preacher here, who went out in the Ryan division. Also, Mr. Kennedy Creighton, a very respectable and worthy man, a native of the North of Ireland, of Presbyterian parentage and training, of some classical attainments and good general education, which he had received with a view

* Since the above was written, Mr. B. has been called to his reward.

to the Presbyterian ministry; but he was converted in Canada, near London, among the Canadian Wesleyans, with whom he had travelled since 1836. He was married, yet having a good wife, he was a valuable acquisition to the Wesleyan ministry, in which he has a good record to this day (1873.)

382. The usual Standing Committees were appointed. The Stations that were made, alas, were destined to be disturbed before the end of the year, and re-adjusted: when such re-adjustment comes to view, both the early and later appointments may come into contrast. In the meantime, we may mention the disturbing element which led to so violent an eruption, or rather disruption of the Union.

383. We have elsewhere said, that the Conference of 1840 was characterized by anxious discussion. During the year which preceded this Conference, Lord Sydenham had assumed the general government of the British North American Colonies, with a special reference to the tranquilizing of Upper and Lower Canada. Hearing of the antagonism between the views and interests of the British and Canadian Wesleyan Connexions on the subject of the Clergy Reserves and collateral questions, when he arrived in this Province he "sent for Messrs. Stinson and Richey, on the part of the London Missionary Committee, and for Mr. E. Ryerson on the part of the Canada Conference. The differing views of the parties on some points, and the important interests involved, induced His Excellency to investigate the relations of the English and Canada Connexions, and all the circumstances of the grant to the Wesleyan Missionary Committee out of the Casual and Territorial Revenue —knowing something personally of the design and objects of the original grant itself, as a member of His late Majesty's Government in 1802, when the grant was made."

(*Guardian*, Sept. 30, 1840.) The conclusion to which His Excellency came was in harmony with the principles and wishes of the Canada Conference, and drew forth their gratitude in their Address to His Excellency, adopted at this Conference. "One of the two letters addressed by Mr. E. Ryerson on the subject of the financial relations of the Conferences in England and Canada, was transmitted by His Excellency to the Secretary of State for the Colonies, in illustration of the views stated at large in an accompanying despatch of his own. The circumstances under which that letter was written not being known to the Secretary for the Colonies, a copy of it was sent to the Missionary Secretaries." "Instead of transmitting a copy of that letter to the Canada Conference for investigation or explanation, or condemnation, as the case might require, a few London members of a Special Committee were called together, who adopted a series of resolutions, containing assumptions of prerogative and power, accusations and sentences of condemnation against the author of that letter, and calling upon the Canada Conference to carry them into execution on pain of a dissolution of the Union. The Canada Conference entered into a careful and thorough investigation of the whole matter; and whilst it maintained in the most inoffensive and respectful language, its own rights and privileges, it more than disclaimed the slightest imputation on the London Committee; and concluded its proceedings on the subject by appointing two of its members to proceed to England, to explain the whole matter, and to do all in its power to maintain the Articles of Union inviolate." (*Guardian*, Sept. 30th., 1840.)*

* When the Rev. Matthew Richey's motion of condemnation on the Rev. E. Ryerson for his interference in the matter was put to the Conference, there were only eight in its favor, several of whom, after obtaining further light, wished to change their votes; and fifty-nine against it. Three were excused from voting.

384. The Reverends Williams and Egerton Ryerson were appointed as the deputation, by ballot. The Rev. Joseph Stinson, President of the Conference, was requested to accompany the deputation, which he did. So early as June 3rd, the Rev. Matthew Richey had been reported in the *Guardian* to be out of health, and determined to visit Europe to recruit: he accompanied Mr. Stinson. Doubtless those influential representatives of the British Conference in Canada were anxious to give their own version of the state of affairs in this country to the parent body. It was of ill-omen that these two several couplets of representatives went to England in different ships.

385. The Conference closed, and the preachers went about their work; and despite the state of suspense in the Connexional mind, their labors soon began to be crowned with success. The *Guardian* of July 12th, along with encouraging reports from the Rev. Messrs. Vandusen and Williams of the Bay of Quinte Circuit, and Mr. Waldron of the Muncey Mission, which related to the results of the previous year's labors, contains a letter from the indefatigable missionary, Thomas Hurlburt, relative to his labors the previous year, on the north shore of Lake Superior. In the expected absence of Mr. Stinson, it was addressed to the Rev. John Ryerson. He says, "We are now in our new house, having moved in the 24th of April." "Our house is 24 feet square, with a cellar 12 feet square and 5½ feet deep. I have the house divided into 5 rooms. The best room is 12 feet square. This is finished and the floor painted. One bed-room is 10 by 12; and the kitchen the same size, both finished. Of the rest, I design to have another bed-room, 8 by 12, and study, 6 by 10. I have six doors of six panels each, already made. The sashes for four out of the six windows are made; but as I have but 24 lights

of glass, I got large strong white sheets of paper, and pasted over the whole sash on the outside, and then oiled it. This admits considerable light, and has a beautiful appearance when the sun shines upon it. Even when I get glass, I shall be loath to spoil them. We have had one furious storm of rain, hail, and snow since we came, and still they are as firm as ever. The want of boards has put me to much labor to get a substitute. The whole of my upper floor is made of poles and clay. When I put up the beams, I put in cross-pieces, upon which I put the small poles, and spread the clay mixed with straw, over. I can still put on a ceiling underneath, and a floor above, without interfering with my mud floor above, as it is between the beams. The roof is a temporary one of cedar bark. The logs are all hewed on the outside, and on the inside I drove in about 2,000 small pegs, and put up upright pieces all around, to make the walls of equal thickness. The plastering was a heavy job, as the clay was obtained at a distance, and the walls are from one to four inches thick. The clay now up is very solid, the pegs will keep it from falling. The assistance I have had was in getting part of the timber; and part I got alone, and drew it a mile and a half on the ice. The house I put up entirely alone, with the exception of the plates and part of the beams. I have got about 1,500 feet of boards sawed. The chimney and plastering I hired done." "It is scarcely possible for you to conceive how we enjoy our new house, pent up as we have been all winter in a small, dark room, with but ten lights of glass, and in the midst of all the business done in the place. In one respect we were comfortable, for we were warm." "Our prospects are good."

386. The new Editor, the Rev. Jonathan Scott, opened his mission by an article entitled, "*Let us mind the same*

things." This advice the brethren at large seemed to have taken, and to have prosecuted the old work of soul-saving to some success. The Rev. A. McNabb took charge of the City Circuit, in the absence of the Rev. Egerton Ryerson, its appointed Superintendent, in England, and soon reported a re-construction of the matters which he found disorganized when he arrived. The Rev. A. Hurlburt at Richmond, and the Rev. R. Corson at Simcoe, gave good news from their respective circuits. The same might be said of Malahide, Gosfield, St. Clair Mission, Muncey, Albion, Dumfries, and the Newmarket Circuit, in which last, the Lord was blessing the revival efforts of Mr. John Long. Five or six mightily efficient camp-meetings were held in different places. Churches were opened during this interval at Rupert's, Pickering Mills, and London. Connected with the opening of this last, the Rev. John Ryerson took a tour in the western part of the Province, from which he reported good news of the state and progress of the cause. Further good news came from James Evans, P. Jacobs, and T. Hurlburt in the north and west.

387. We must now leave the Canadian laborers at their work and follow the deputation to England. On their way, in Montreal, the Rev. Messrs. Stinson and E. Ryerson presented the Address of Welcome from the Conference to the newly-arrived Governor General, the distinguished Right Hon. Chas. Poulett Thompson, afterwards Lord Sydenham, by whom they and their address were graciously received.

388. When the Messrs. Ryerson arrived in England they learned, "That the Bill for the Sale of the Clergy Reserves of Upper Canada and the appropriation of the proceeds thereof, was still before Parliament, and that Lord John Russell, in deference to the Bishops in the House of Lords, had admitted amendments into the Bill which rendered it

materially different in its character and provisions from what it was when his Lordship brought it into the House of Commons. They had an interview with his Lordship on the subject of the Bill; and stated verbally, and afterwards in writing, various objections to *the amended or altered* Bill. They also applied to and obtained from his Lordship, a copy of a very long letter, which, as they had been informed, Mr. Alder had addressed to his Lordship in the previous April, on the subject of the Government Grant to the Missionary Committee out of the Casual and Territorial Revenue, and the financial relations of the English and Canada Conferences. Mr. Alder's letter purported to be a reply to the letter of Mr. E. Ryerson to the Governor General, dated the 17th of the previous January, containing, they maintained, "several incorrect statements, and some unbecoming reflections both upon the American Connexion in the United States and the Conference of the Wesleyan Methodist Church in Canada. They improved the earliest opportunity to lay before Lord John Russell a full reply to Mr. Alder's letter."

389. The question upon which the Canadian Delegates had gone to England seems to have been disposed of among the leading influences of the British Connexion by a sort of foregone conclusion, before the Canada Delegation had an opportunity of representing the case. They were treated with distrust: they were not invited on the platform, a courtesy always extended to representatives from co-ordinate bodies. A full meeting of the old Committee of 1839, the London section of which had sent out the condemnatory resolution on the 29th of April, 1840, was convened, and the condemnatory resolutions were re-affirmed. The Address and Resolutions of the Canada Conference were not read in the British Conference for full *thirteen*

days after their presentation. Instead of the Canada delegates being allowed to address the Conference on the introduction of their business, it was relegated to a large committee comprising, with others, the original committee, committed to the condemnatory course, notwithstanding that the Canada delegates pleaded that they were the appellants against the course pursued by the London Committee, Dr. Bunting maintaining that the Canada Conference was the accused party, and that their business must first go to a Committee. The Committee's report was not made to the Conference till it had been in session a fortnight, up to which time the Canada delegates had not addressed the Conference proper, when three-fourths of its members had left for their circuits.

390. The vital points of the Report were the following:

1. "A repetition and confirmation of the allegations and assumptions of power, which had been embodied in the Resolutions of the London Committee, dated April 29th, 1840; and also a vote of thanks to that Committee.

2. "A declaration against any interference on the part of the *Christian Guardian*, with 'party political reasonings and discussions.'

3. "The admission and maintenance by the *Christian Guardian* of the '*duty of civil governments* to employ their influence, and a *portion of their resources, for the support of the Christian religion.*'

4. "The *advocacy* by Mr. E. Ryerson, and by the Upper Canada brethren, of the right of the London Missionary Committee to the Government Grant, 'even if its payment should be transferred to the Clergy Reserve Fund.'

5. "A vote of hearty esteem and approbation to Messrs. Stinson and Richey for the ability, fidelity, and diligence with which they had performed the duties officially confided to them.

6. "A declaration that the English Conference could not be

identified with *any* body, however respected, *over whose public proceedings* it is denied the right and power of exerting an official influence, so as to secure a reasonable and necessary co-ordinate, but *efficient direction*, during the continuance of the Union.

7. "A recommendation to the Conference to remit the whole affair to the management of a Special Committee, whose duty it shall be to draw up a statement, in a more detailed manner, of the points on which full satisfaction will be expected from the Conference of Upper Canada, and to make such a report of the resolutions of the body thereupon, as may enable our next Conference, assembling in Manchester, (in 1841,) to determine, finally, the course which, in reference to this Union, it may then be proper to adopt in the settlement of the whole affair."

391. To the above positions and requirements of the Committee, the Canada delegates replied in substance as follows :—

1. "That the Resolutions of their own Conference, they had no authority to amend or modify—they expressed views and feelings which were just in themselves, by which their Brethren would abide.

2. "With respect to the *Christian Guardian*, the Canada brethren, as they had been from the beginning, were prepared to go with them all lengths in making it a strictly religious and literary journal. Such it has already been made by order of the Conference; and the exigencies which had given rise to its departure on some occasions, from strict neutrality in certain questions of civil polity, exist no longer.

3. "As to advocating the duty of civil governments to support religion, the views of the Canada Conference and people on that subject had been adopted and avowed long before the Union, were explicitly stated at the time of the Union, had been officially expressed and advocated for years since the Union, and with the concurrence of their own representatives and without the slightest objection on their part before 1839; that the Canadians had no intention to oppose that principle, nor had they done so ; but they could not regard the principle itself, much less the advocacy of it, as any part of Wesleyan Methodism, &c., &c.

4. "In regard to the Government grant, the British brethren had alleged a fact, that the Secretary of the Canada Conference had applied for that Grant in behalf of his Conference. The Delegates had proved by the testimony of the Governor-General himself, that the Secretary of the Canada Conference had made no such application." "With His Excellency the Governor-General of Canada, the Canada brethren had objected to their having any claim to any portion of the Clergy Reserve Fund. All the claim which Methodism had acquired to a participation of that Fund were created by the exertions of the Canada Methodists—that the British brethren had opposed the Canadian advocacy on that question, and their representatives had expressed their belief that that Fund had been intended for the Church of England alone; it was therefore unreasonable, that now the Canadian views had prevailed, and their's had been set aside, to come forward even as *first* claimants, and insist upon the Canadians advocating their claims as a condition of continuing the Union."

Passing over number 5 as personal, we come to the next point.

6. "Respecting the claim of efficient direction over the public proceedings of the Canada Conference, they observed: (1) The Articles of Union already gave them very great power; (2) That if they wanted anything further, they ought to assume the responsibility of supporting the Canada institutions generally, &c. &c.

7. "Even on these terms, they, (the British brethren) did not propose a permanent continuation of the Union, but only till the next Conference assembled in Manchester, July, 1841, when they would determine finally the course, which, in reference to the Union, it might then be proposed to adopt in the settlement of the whole affair—thus insisting on the name and influence, and advocacy of the Upper Canada brethren, in order to secure the claims of the Committee in London upon the patronage and support of the Government."

[Much abridged from the Report of the Canada Delegates.]

392. When the Canada delegates retired, as they were directed to do, the Conference disposed of the Report. "Quite a majority voted against that clause of the Report which recommended the continuation of the Union." As the proceedings of the British Conference on the Canada question were published in their Minutes, the Canada delegates thought proper to issue a pamphlet before leaving England, entitled, "Wesleyan Methodist Conference: Its Union with the Conference of the Wesleyan Methodist Church in Canada, in August, 1833, and its Separation from the Canada Conference in August 1840: consisting of Official Proceedings and Correspondence of both Bodies and their Representatives."

393. The view of the Canadian side of this rupture is embraced in the concluding part of the Report of the Canada delegates: "The proceeding of the English Conference is not based upon the alleged, much less proved violation of any Article of the Union on the part of our Conference, but upon our non-compliance with demands and conditions which amount to so many new Articles of Union." "The act of the British Conference, therefore, under the circumstances referred to, is no dissolution of the Union; but a secession from it, and involves all the consequences of secession to the seceder, and corresponding advantages to the party seceded from. Our Connexion is therefore secure in the legal position of all the Missions and the appointments of the Missionaries, and the election of a President; we have not to alter a line of our Discipline, though the position of the English Conference is essentially changed." If this statement was correct, and it is hard to see the flaw in the postulated statement and argument, then, the Canada Conference might have regained the mission churches and missionaries' residences of those Missions

which saw fit to adhere to the British Conference; but, very properly, the Canada Conference raised no issue where the majority preferred to go in that direction—but we must not anticipate. Under any circumstances, it was a sad disruption.

394. The work of God was prospering in Canada when Mr. Stinson and the delegates returned from England, which they did pretty nearly at the same time. Good and useful camp-meetings had been held in a great many places. A blessed revival, resulting in a very considerable ingathering of very respectable young people, was in progress in Brockville, under the labors of John Carroll, in which town there had not been a similar movement for some time. A great revival took place at Kemptville about this period, under the labors of Mr. McCullough, called out at the previous Conference; and prosperity was reported from Port Hope, and many other places. But soon an excitement of another kind than that of revival spread throughout the Canada connexion.

395. The Agents of the British Conference not only retained possession of the Indian Missions which were occupied by ministers friendly to that side, but they took means for providing for the organization and watch-care of those portions of the English-speaking Societies which sympathized with the stand of the British Conference. The old missionary chapel on George Street, Toronto, was reopened, and a large part of the Metropolitan Society drew off. It was probably expected by the British brethren that no very marked ranging upon the two several sides would take place till the meeting of the Canada Conference at its appointed time in June, 1841; but the leading influences on the Canada side otherwise determined. The Report of the delegates was published in the *Guardian* of September

30th, 1840, and a special meeting of the Conference had been convoked for the 22nd of the following month, (October), in Toronto, where yet there were friends enough to invite and entertain its members. The call was almost universally responded to. Never had the ministers of the body assembled under such peculiar feelings. On both sides, we have reason to believe there was much prayer to God. It was like two contending armies appealing to the God of battles on the eve of an engagement, which was to decide their quarrel. A pitiful scene it was, but nevertheless exciting.

396. The members of Conference and preachers of the Wesleyan Methodist Church in Canada to the number of eighty, met in Newgate Street Church, at 9 o'clock on the day appointed. A reporting eye-witness gives them credit for conducting their arduous discussions "in a spirit of frank and Christian temper." The venerable Thomas Whitehead opened the meeting with religious exercises. E. Ryerson then rose and stated the object of the assemblage, and what had led to the publication of a certain pamphlet, and report. "The propriety of holding a Special Conference was then considered, and a resolution passed for convening the various District Meetings; and being done, the Conference was formed for special purposes. In the afternoon, a further discussion took place, and an election for the President," which resulted in the choice of the Rev. William Case, a proof that though he had been comparatively retired from executive matters during the Union, he still stood as high in the opinion of his brethren as in days gone by. "E. Ryerson was chosen Secretary," but declined, and the Rev. John E. Davidson was elected, a person new to the office. Early the next day, the pamphlet published by the Rev. Messrs. Stinson and Richey in answer to the one by the

Messrs. Ryerson, was brought into the Conference and distributed. During the consideration of which, it was resolved to throw open the doors of the Conference to "members and friends," and finally, any who chose were allowed to come. "After which, Mr. Wm. Ryerson arose, and, at length, detailed the circumstances attending his official visit to the British Conference." "E. Ryerson spoke on the same subject." On the following day, C. R. Allison moved for the reception of the Report. E. Ryerson then arose and spoke in reply to Messrs. Stinson and Richey's pamphlet, discussing the main points of the controversy between the British and Canadian Conferences, consuming five hours in his address. A discussion which arose out of his reply, was engaged in by brethren on both sides. "In the afternoon, E. Evans moved an amendment to the motion for the reception of the Report, and was attentively heard while he gave his reasons for so doing. J. Norris seconded it, and J. G. Manly supported it at some length. "E. Ryerson replied for an hour and a half, and the meeting adjourned." After much discussion, the following resolutions, reported by a Committee appointed on the subject at issue, were adopted, as also resolutions relating to future operations :—

Question 3. What is the judgment of the Conference relative to the proceedings of the Wesleyan Conference in England on the subject of the Union?

Answer 1. That it is a matter of deep regret that the authorities of the Conference in England did not think proper to receive and treat the representatives of this Conference in the manner that representatives of Methodist Conferences have been invariably treated by the authorities in Methodist Conferences in every part of the Methodistic world, and in the manner in which the Representative of this Conference has been heretofore treated at the Wesleyan

Conferences in England, and in the manner in which the Representatives of the English Conference have been treated by this Conference.

2. That it is deeply to be regretted that the consideration of the Canadian business, by the English Conference, so essentially affecting the interests of Methodism and Religion in this country, was deferred until after three-fourths of the members of the Conference had departed for their Circuits.

3. That, as was shown by the representatives of this Conference, in a letter addressed to the Secretary of the English Conference, and as has not been denied by Messrs. Stinson and Richey, in an attempted answer to our Representatives, the enumeration of documents and statements which were laid before the Committee of the Wesleyan Conference, assembled at Newcastle-upon-Tyne, appears to be very defective and partial, and calculated to convey a most erroneous impression in regard to the proceedings and character of this Conference.

4. That the allegations contained in the Resolutions of the Committee in London, dated April 29, 1840, and which were regarded by the authorities of the English Conference as "fully proved," are expressly contradicted by His Excellency the Governor General of Canada, whose testimony is the highest evidence which the nature of the case would admit; and the decision of the authorities of the English Conference involves assumptions of power, by confirming the aforesaid resolutions of the London Committee, which are inconsistent with the letter and spirit of the articles of the Union between the English and the Canadian Conferences.

5. That the demand by the authorities of the Conference in England, "that the continuation of the Government grant to the Wesleyan Missionary Society be cordially assented to, and supported by our Upper Canadian brethren, even if its payment should be ultimately transferred to the Clergy Reserve Fund in that Province;" and their requiring the Rev. Egerton Ryerson to write a letter to Lord John Russell, "requesting that its regular payment may be continued," is unfounded in any obligations arising out of the Union; as it was never understood or intended that this Conference or any of its members should advocate either the restoration

or continuance of any grant or grants made by the Government to the Wesleyan Missionary Society.

6. That the desire and determination of this Conference that "the *Christian Guardian* shall entirely abstain from all party political reasonings and discussions," appear not only to have been fully expressed by our Representatives, but also to have been admitted by the English Conference as satisfactory, as they state—"We are most happy to perceive that one of these resolutions which determines that the *Christian Guardian* shall cease to be a political paper, and shall be purely confined to religious and literary subjects and articles of religious intelligence, is to that extent satisfactory."

7. That the requirement by the authorities of the Wesleyan Conference in England, that the official organ of this Conference should "admit and maintain" the duty of civil governments to employ resources at their disposal to support religion, as an acknowledged principle of Wesleyan Methodism, is incompatible with the original articles of the Union, as declared by the representatives of the English Conference, at the time the Union was consummated, and as illustrated by their co-operation with this Conference from 1833 to 1839. Whatever opinions may be entertained of the principle of Church Establishments in the abstract, the advocacy of the application of it to this country by the official organ of this Conference is, at least, inexpedient—involving, as it does, a wide field of political discussion, and calculated to produce much contention and division amongst the people—and especially as Mr. Wesley himself and his Conference regarded a National Church as having no ground in the New Testament, but as being "a merely political institution."

8. That the assumption by the Wesleyan Conference in England of the right and power of an "official influence" and "efficient direction" over the "public proceedings" of this Conference, is repugnant to the express provisions of the Articles of Union, which declared that the "rights and privileges of the Canadian preachers and Societies should be preserved inviolate," and is inconsistent with the obligations and responsibilities of this Conference to the Societies and work providentially committed to its pastoral oversight.

9. That the avowed dissolution of the Union by the English Conference, on the ground of the non-compliance of our representatives with requirements and assumptions not authorized by the Articles of the Union, is a plain and lamentable violation of solemnly ratified obligations to this Conference and to the Wesleyan Methodist Church in Canada.

10. That this Conference protests against the Methodistic or legal right or power of the Conference in England to dissolve, of its own accord, articles and obligations which have been entered into with this Conference by mutual consent.

11. That in the foregoing expressions of our views and feelings relative to the proceedings of the authorities of the Wesleyan Conference in England, we disclaim any imputation upon their character or motives. It is their ACTS only of which we complain. We rejoice to know the majority of the members have taken no part in these proceedings of the authorities of the English Conference; and we deem it alike our duty and our privilege to esteem them as fathers and brethren in the Ministry of the Word, and in the Church of our Lord Jesus Christ.

397. When the line of demarkation was finally drawn, the following preachers seceded from the Conference, and received certificates of character and standing at their own request: E. Evans, J. Douse, B. Slight, M. Lang (a member of the English Conference), J. Norris, T. Fawcett, Wm. Scott, J. Brock, J. G. Manly, C. B. Goodrich, E. Stoney, *and even the venerable* CASE *himself.* "Beside these, Messrs. Steer and Sunday sent a request for certificates, and it was understood that two or three preachers on trial wished to leave the Conference. The Rev. Thomas Hurlburt sent a letter expressing his attachment to the Canada Conference," but, being in the north-west, wishing to be reckoned to the British Conference.

398. The final leave-taking was very tender and sorrowful. We shall give the substance of what they severally said, as reported at the time:—

Mr. Evans felt indebted to the brethren ; and he entertained a cordial and brotherly feeling to most of the members of the Conference. To those with whom he differed in his views, he wished no ill. He wished to live in peace with all the brethren of the Conference. He had seen pledges broken by Mr. Ryerson : he expected no better attention given to them in future. With expressions of regard and affection, he wished to resign his standing as Chairman of the London District, &c.

Mr. Douse said his relation to the Canada Conference was of a peculiar kind. He was a Missionary sent out by the Committee. He had long been dissatisfied with the proceedings of the Conference, and referred to the resolutions passed in 1837, when he affirmed the first fatal blow was struck at the Union. Had the Union continued, unless a different course had been pursued, he would have left the Connexion. For most of the brethren of the Canada Conference he entertained a hearty esteem ; and added that had not the organ of the Conference done as it had, he should have continued.

Mr. Slight said that Bro. Douse's position was his own ; and referred to his Christian experience and call to the ministry. He entertained a cordial good will to most of the members of this Conference. He wished for a transfer.

Mr. Lang should have spoken first, but being a member of the British Conference, he did not think it necessary. With a kind feeling he wished for a transfer.

Mr. Norris felt under the painful necessity of asking a transfer. It was about fourteen years since his first connection with the Conference. He deplored his unfaithfulness ; yet he had done his best to serve the body. Whatever might be thought of his motives, he entertained a warm affection for the body. He asked a recommendation to the British Conference. He hoped the Lord would direct him and make him useful.

Mr. Fawcett made a similar request. He stated the circumstances under which he came from England to this country, and of his being taken into the ministry by the Canada Conference. He loved all the brethren.

Mr. M. Scott did not think it necessary to say much. He spoke of his conversion in England, and his coming to the States, and then to Canada. He came to U. C. that he might have a closer connection

with the British Conference. He, after some other remarks, expressive of his regret at the present position of affairs, begged leave to tender his resignation.

Mr. Brock said his feelings were such as he never expected to have. Brethren had gone from this Conference on different accounts. He wished to go away, because he did not wish to contend. He came a stranger to this Province, and had labored with this Conference; and now was doomed to be separated from the brethren with whom he thought he would have lived and died. He said: I want not to contend with the British Conference; and were I disposed, I should be blamed by my brethren. I cannot do it. He was much affected. He would not oppose either Conference. He would leave the country. He owed his conversion not to the English Methodists, nor to the Canadian Methodists, but to Mr. Wesley's Works. If contention should cease, he would return to the Conference and labor with them. If the line between our labors and the Missionaries' labors could be drawn, he would not go. He greatly respected his brethren of the Canada Conference, but asked a transfer to the British Conference,—a place being open for him in Lower Canada.

Mr. Manly took very much the same ground, and expected to retire from the Province, but after all, took an appointment with the Missionaries in this one for a time.

Mr. Goodrich thought he had been treated ill, and meant to retire to the States. He proved himself no credit to the name of Methodism anywhere.

Mr. Stoney, from infirmity and emotion could scarcely be heard, but went with the rest, saying if any change took place in his views, he would return.

399. One of the last who spoke, if I remember correctly, was the *venerable Case*, whose withdrawal from the Canada Conference would have scarcely been expected, and was felt to be the greatest blow to the ministers and members of the church. He said:

I wish to communicate to my brethren my intentions as to my future course, and to ask permission to resign my standing among them. My feelings are more than I can express; I do not retire for

want of affection to my brethren. I see from the resolutions that we may be agitated again. My mind is deeply impressed; and I wish to be relieved from my present situation. I ask to be transferred from this Conference to the British Conference. It is well known what my views have long been. I do not wish my motives to be misconstrued. I have stood long enough to convince the brethren that I am sincere. Let not my motives be impugned. It is my determination to continue in the work among the Indians: but I have two things" (between which) "to choose—one to offer myself to the Methodist Church in the States, or join the Missionary Committee. My partialities are for the States; all my relations are there; but I have spent thirty years in the work in Canada. I feel fully prepared to say, that the people in Canada are among the best people in the world. If division takes place among them, they deserve a better fate. I do not design to make division in Societies. I doubt not, if you give your whole heart to the work, it will prosper. I hope and pray it may go on. I prefer the British Conference under the present circumstances. I cannot, as Brother Jones said at Hallowell Conference, agree with all they do. I admire their system, however. I do not approve all their proceedings in this matter. God has blessed their labors in the conversion of the heathen, and I believe he has committed the conversion of the Indian tribes in British North America into their hands: not that they shall make divisions. The Hudson Bay Indians are said to be a hundred thousand, all speaking Chippewa. We can render essential service in that region. These are my motives for engaging in the North American Mission. I respect the brethren of the Canada Conference. I hope my brethren will give me a transfer to the British Conference."

400. At this point, "E. Ryerson observed, if the views expressed by Mr. Case, that divisions ought not to be made in our Societies, and that the labors of the Wesleyan Committee in London should be directed to the conversion of the aboriginal tribes; or as Mr. Case expressed himself in the Committee last evening, that he believed God had given the people in Canada to the Canada preachers, but the heathen tribes to the British Conference; if these views had been acted upon by the Committee in London, no collision or misunderstandings would have ensued; we should

have readily have acquiesced in those views; the present state of things would have been prevented; and the harmony of Methodism would have been maintained."

401. Thus was dissolved a Union of seven years' continuance, consolidated by much toil, expense, and endurance. It is hard to give the reader a clear idea of how it came about. Although the author passed through the painful crisis, and has now again reviewed the events from a higher, clearer stand-point, which enables him to be dispassionate, yet even now, he can hardly say. Shall he try to give a brief resume? Events in the colony, in the estimation of the Rev. E. Ryerson, who had been the leader of the Canadian Methodist mind with regard to public matters, had asssumed such a complexion as to justify a revived and strenuous effort on the liberal side. The British Wesleyan directors of their interests in Upper Canada still held on to their old-world ideas, which coincided with the would-be dominant political faction here, a gradual alienation and antagonism between the British agents and Canadian influences grew up. The Canada Conference appointed E. Ryerson to treat with the Government on the subject of its interests in the Clergy Reserve question, then on the point of being settled. He accidentally found that the grant from the Casual and Territorial Revenue paid to the London Wesleyan Committee since before the Union, was about to be made a claim on the Clergy Reserve Fund, and to be subtracted from the portion of that fund due to the Canada Methodists. To this the commissioner objected, on the ground that the financial interests of the two were separate and distinct; while the agents of the Home Committee as strenuously tried to get their claim established. Just here, perhaps, if there had been a little more calmness on both sides, the matter would have been compromised, and

the evil stayed; but no such compromise was made. A Connexional Committee in London sent out to the Canada Conference of 1840 a demand to restrain their agent, and to comply with certain other requirements, which would have deprived it of all independent action on public opinion and public questions. The Canada Conference refused both one and the other; but sent the accused brother and another to treat with the British Conference on the subjects in dispute. Matters were so managed in England, I will not say by whose fault, that the delegates got no full hearing by anything like a majority of the British Conference; and the issue of the whole was, that that Conference declared itself out of the Union; and its Missionary authorities afterwards decided to commence separate operations on the ground originally occupied by the Canada Conference. The rectitude of the proceedings of the latter Conference I give, in conclusion, in the words of a brother not at the Special Conference, noted for his intelligence, and for a calm, clear, and dispassionate judgment. I refer to the Rev. A. Hurlburt, in a letter written at the time:—

"I would not have taken upon myself the responsibility of breaking up the Union with the British Conference for any consideration. Nor does the responsibility rest with us. We conceded quite sufficient in the formation of the Union. We could go no further without giving up the power of self-government to such an extent that we could be no longer justly responsible for our actions; and, be the consequences what they may, the responsibility of truce-breaking rests somewhere else than with ourselves. We have not broken the Articles of Union. We have done all that we ever agreed to do. The British Conference have given up the Union because we would not do more; because we would not do things we never promised to do. We have nothing to do but to 'stand still and see the salvation of God.'"

402. The British Conference having declined to appoint a President for the Canada Conference, that body had no

alternative but to appoint one of its own. Had Mr Case remained, he would no doubt have taken his old position as before the Union; but going away, the Conference saw fit to choose, for the balance of the year, the venerable Thomas Whitehead, then eighty-seven years of age, who had been fifty-three years in the ministry of the gospel. The preservation of all his faculties in all their freshness, made him something more than a mere figure-head to give official authority to Conferential acts.

403. The final choosing of sides, though sad, was curious, so different from what might have been in some cases expected. That Messrs. Douse and Slight, sent out by the Committee, should have chosen still to act under its direction was not strange; but Mr. Jonathan Scott, one of the same "batch," as Mr. Alder termed it, staid to fight the battles of the Canada Conference as its editor. Case, an American-Canadian, chose an adherence to the British Conference; while Green, his protegee and friend, along with several others of American origin, were as inviolable in their attachment to Canada. Evans, Norris, Stoney and Fawcett, though Europeans, had been brought into the ministry through the Canada Conference, but left it for the other; while Bevitt, Playter, Musgrove, Nankerville, the two Phillips, and the two Colemans, though trained to usefulness in England, were staunch Canadians; so were Heyland, Beatty, Black, Poole, and Wilson, of whom the same might be said as to Ireland. Mr. Playter said among those that remained were 69, unquestionably Britons,—19 Irishmen, 22 English, and 28 Canadians.

404. Fearful as was the disruption, the self-governing and re-constructive power of Methodism was shown in adjusting itself to the emergency. The stations had to be new-cast. There were six districts before the dislocation,

but the new ones exhibited only five. The Missionary District, of which the British official, the "Superintendent of Missions," had been *ex-oficio* chairman, was suppressed; its several circuits embraced in the other districts to which they were severally contiguous, and the Superintendency of Missions was given to the Chairmen of Districts, within their respective bounds.

405. Anson Green remained in the chairmanship of the Toronto District. E. Ryerson was in the city circuit; and J. Ryerson and J. Scott, Book-Steward and Editor. But Mr. Stinson's name disappears from the Canadian stations. G. R. Sanderson was sent to another point.—Yonge street retained Poole and Law, and Wilson superannuated.—Newmarket, retained M. Whiting; but A. Taylor disappeared, and soon afterwards died.—Albion retained Baxter; and F. Coleman's name appears in the place of "one to be sent."—Resorville retains D. Wright, and D. Youmans superannuated.—Whitby retains Simon Huntingdon, but Mr. Spencer removed to St. Catharines, and Robert Darlington took his place.—Brock keeps Dean and his helper, Hutchinson.—Toronto (township) circuit retains E. Adams and Lever.—Nelson, Heyland and J. C. Philp.—Grimsby retains Musgrove and receives Cosford in the place of Coleman.—St. Catharines keeps Belton, but exchanges S. Rose for James Spencer.—Stamford keeps Biggar and Shepherd.—Peter Jones had the charge of the Credit Mission, but was to visit all the Indian Missions.—Barrie, Penetanguishene, and Coldwater retained T. McMullen.—Lake Simcoe had Sylvester Hurlburt.—Mono had John Neelands.

406. London District, losing its former chairman, E. Evans, receives William Ryerson. The Grand River Mission, to which Mr. R. had been appointed at the Conference in June, was under the care of the Brantford superintendent,

Mr. Bevitt, who had D. B. Madden sent to his assistance from the Academy, in the place of Mockridge, a probationer, who gave in his adhesion to the British Missionaries. Mr. Price, also, was brought from Walpole Mission to assist in their extensive field: properly, Mr. P. took Mr. Mockridge's place. President Whitehead was a resident within this circuit.—Simcoe took in the Walpole ground, which was supplied by its two former preachers, Corson and Gilbert.—Oxford retained its superintendent, Kerr, but lost its second preacher, H. Byers, who must also be rekoned amongst the dissentients. I. B. Howard, like Madden, left his studies, and went to the assistance of Mr. Kerr.—London Circuit had lost its superintendent Norris, but S. Rose went there in his place, retaining Wm. Coleman as his colleague.—Hamilton, the first circuit in that district, instead of Manly, received McNab, and instead of H. Montgomery, G. R. Sanderson. There was "one to be sent."—Dumfries had lost Stoney, but that old warrior, Ferguson, sniffing the smell of battle, left his retirement, and again mounted his war-horse in that circuit. His colleague was L. O. Rice. J. W. McCollum was appointed, but did not go.—Thames retained Williston, and J. Williams was his helper.—St. Thomas lost Wm. Steer, but Montgomery, who did not leave till the year was out, went there in his place.—Malahide suffered a cruel loss: Thos. Fawcett went away, and it received a chairman's supply. That supply we have since cause to believe was a good one— a located minister in the person of George Sovereign, already mentioned in these volumes, who resided in the circuit.—Guelph, had "one to be sent," but pretty much passed out of the hands of the Canadian Conference for a time. Before the year was out, Mr. Holtby was sent to take care of the Canada Conference adherents. The same remark might be made of Goderich.

--Muncey was supplied with Mr. Waldron, not by "P. Jones." Saugeen, by Wm. Herkermer, Indian preacher.—Gosfield and Howard retained its ministers, Flummerfelt and Miles.—Warwick and Adelaide had David Hardie.

407. Bay of Quinte District, losing its late chairman, Mr. Lang, was entrusted to John C. Davidson, who continued to reside in Kingston, his late station; and John Carroll was brought up from Brockville to supply Mr. Davidson's place. The only change at Waterloo, which had Healy and W. H. Williams for its circuit ministers, was the loss of Jas. Booth, supernumerary, who was a member of the British Conference, though he had labored in Canada. No change at Napanee, but Messrs. Allison and Miller remained.—The same must be said of Bath and Isle of Tanti, where Messrs. Vandusen and Reynolds were laboring.—Hallowell had Wm. Philp along with Mr. Warner. E. M. Ryerson remained at Belleville.—Sydney retained Playter and V. B. Howard.—Murray had the same names appended to it as before: Black, Dan. Wright, and D. McMullen supernumerary.—Colborne retained Messmore.—Cobourg, losing Mr. Brock, took the domestic Governor of the Academy, Mr. Beatty, for its minister. The other members of the staff remained.—Port Hope retained Mr. Haw.—Peterboro' had no change, but Messrs. McFadden, J. Sanderson, and K. Creighton, with M. Blackstock, supernumerary, supplied Peterboro' for the whole of the year. The Rice Lake Indians soon declared for the British. Mr. Waldron went to Muncey. The Aldersville Mission, with its incumbents Case and Sunday, was lost to the connexion.

408. There was no change in the chairmanship of the Augusta District.—Mr. Wilkinson remained with the special charge of Prescott. The only change in the district was the bringing of Mr. Jeffers from Mississippi to take Mr.

Carroll's place at Brockville. If any one is curious to know the other appointments for the year, he can turn to the Minutes for 1840. The "one to be sent" to Matilda, was John Tuke.

409. R. Jones remained the chairman of the Byetown District. The special proceedings made but one change in this district: a chairman's supply took the place of Mr. Jeffers at Mississipi. This was R. E. Tupper, who had been in temporary retirement from the work. Here again, the Minutes are a perfect guide to the curious.

410. This undesirable commotion called some to the front who had been in comparative obscurity before; and tested in many the existence of capabilities which would have remained latent but for these exigencies. Never did the members of the Canada Conference rise from one of its sessions so determined to do their best and to play the man, as when leaving the "Special Conference." And their doings and the results were equal to their purposes. The Conference was left without a Missionary Treasury, and nearly all the Missionaries adhering to the Canada Conference without their half-year's salaries, some of them bordering on starvation; a treasury had to be created. Travellings to and fro, to hold Missionary meetings and revival meetings became the order of the day throughout the ensuing winter. Money poured in to the coffers of the church, and souls were won to Christ. Our space will not allow us to record the interesting particulars, it must suffice to say, that, despite all that went from under the jurisdiction, or pastoral care of the Conference, the net gain on the year was 663.

411. It may seem strange to those who now dispassionately peruse our narrative of this distressing disruption, and who may feel inclined to censure both the actors in the

melancholy drama as acting in a manner unworthy the true Christian spirit, and undeserving the divine countenance and blessing, to learn, that a work of conversion and revival was going on in the two rival congregations in Toronto, during the special Conference, and continued to progress somewhat after it had risen. Two causes may be given in explanation of an event so unlikely; first, being separated from each other, there was a simple oneness in their several purposes and efforts, unknown for some time before; and secondly, both felt the need of exerting themselves with an energy they had not previously exercised. Scripture intimates that the contentious preaching of Christ, where Christ is really preached, may be attended by results which furnish occasion for rejoicing.

412. In the absence of the MS. Minutes of the District Meeting organized by the British brethren for Canada West, which the author has been unable to find, it is hard to furnish any thing like minute details of the work promoted by that section of Wesleyan Methodism until their reports had time to find their way into printed records. It is certain, however, that they kept possession of the Indian Mission at St. Clair, and of the White Societies around Sarnia, of which the missionary had the charge, although they included some members who sympathized with the Canada Conference. The British Conference had no cause in Hamilton before the Union, but its agents now took more than half the Society, and extended their ministrations as far as Brantford. Mr. Evans claimed that six out of seven leaders came to him on his arrival there. They took over half the Society in Toronto. The same may be said of Kingston, and perhaps of London. Aldersville Mission, it has been seen, adhered to them, as also Rice Lake; and within a short time, Belleville and Peterboro' were occupied

by British Missionaries. We have already seen how it was with Guelph and Goderich. Amherstburg was in the same category.

413. I am indebted to the Rev. Wm. Scott for the following information :—"Immediately on the rising of the Special Conference, there was a meeting of the brethren who adhered to the British Conference, but there was difficulty as to the places to be occupied, and who should occupy them, because there had been no systematic movement towards division." "Scott remained at Amherstburg until 1841. Toronto was supplied by Dr. Stinson." "Hamilton and Brantford (had) Manly and Lanton." "Goodrich remained awhile at Goderich, but withdrew in 1841, or before District Meeting." The writer knows that Kingston was supplied by Mr. Lang, and Guelph by Mr. Slight. There was a revival in the two rival Societies in Kingston nearly all the rest of the Conference year. Mr. Scott resumes, "The number of members returned to the District Meeting of 1841 was 1,495, but they were not distributed." Mr. Evans early, if not immediately, was placed at London.

The places occupied by the British brethren and the drafts they made on the Canada membership, during the period which intervened between the Special Conference, and the following May, 1841, when a Special Committee of the Canada Conference made the following statement, based on returns given in by the Superintendents of Circuits to them, which I give for what it may be accounted worth :—

City of Toronto Circuit—267 members of the Canadian Wesleyan Church. Nearly one-half have been induced to secede by the agents of the London Wesleyan Committee.

Yonge Street Circuit—602 members. Agents of the London Committee have drawn away 26, and have one appointment on the circuit.

Newmarket Circuit—300 members. The London Wesleyan Mis-

sionaries have drawn away 45, and have two appointments on this circuit.

Toronto (township) Circuit—470 members. The London Wesleyan Missionaries have three appointments on this circuit, and have induced 54 members to secede from the Canada Connexion.

Whitby Circuit—387 members ; 14 have withdrawn and joined the London Wesleyan Missionaries, who have some three or four occasional appointments in the circuit.

Barrie Mission—The Canada Conference has two missionaries on this Mission, and 137 members. There is one London Wesleyan Missionary who has drawn away 8 from the Canada Connexion, and has four or five appointments.

Warwick and Adelaide Mission—between 80 and 90 have joined the London Wesleyan Missionaries ; 51 belong to the Canada Connexion.

Guelph Mission—59 remain with the Canada Connexion ; about 70 or 80 have withdrawn under the labors of the London Wesleyan Missionaries.

Oxford Circuit—214 members. The London Wesleyan Missionaries have four appointments in this circuit, and have taken 28 members from the Canada Connexion.

Hamilton Circuit—550 members. There are two London Wesleyan Missionaries on this circuit, who have two appointments on it, and have taken off 80 members from the Canada Connexion.

From several other circuits, which have been invaded in like manner by the London Wesleyan Missionaries, no returns have been received.

Inquiries made at the next Conference led to the conclusion that 1,250 were lost to the Canadian Connexion by the disruption ; and the London Missionaries report, as we have seen, 1,495 members at the end of the year. This gives them 245, as the fruits of their labor during nine months, which yielded them nearly as large an amount of success, proportionately, as that accorded to the Canadian preachers. The Canada laborers had taken in 1,900 members during the year.

414. The strength of Wesleyan Methodism, if the term can be applied to it at all, so deformed by division, at the close of this Conference year, numerically considered, was, on the Canada side, 17,017, and on the British, as we have seen, 1,495; making a total of 18,512; an augmentation of 2,158. Some will say, that "good came out of evil," but there was a deplorable amount of evil with the good; the evil of hatred and fierce contention.

415. The Wesleyan laborers in Canada East were happily exempted from much of the turmoil in which their brethren in Canada West were involved. Albeit, about the beginning of this year, a fortnightly paper, called the *Wesleyan*, was started under their auspices, in Montreal, ostensibly for the furtherance of Wesleyan principles and work in that Province; but really, no doubt, intended to counterpoise the *Guardian*, and to expound and defend British Wesleyan principles and plans in the Western Province as well, where it became pretty extensively circulated. And it was pretty liberal and severe in its strictures, when the crisis came, on the Canada Conference and its organ and leading influences. Subsequent disclosures showed that it was edited by the Rev. Robt. Lusher, to whom his brethren acknowledged themselves under obligations. There is one refreshing instance of forbearance and consistency in those passionate times, creditable to the Canada Conference: she stuck to her old principle of non-intrusion, and refused all overtures, of which there were several at least, to enter any of the British Provinces, which had been assigned to the pastoral care of the British Connexion, during the seven long, weary, tempted years of separate operations.

416. The Lower Canada District Meeting for 1840, met in the city of Montreal, on Thursday, the first day of May of that year. The Rev. W. M. Harvard presided, and the

Rev. Wm. Squire was appointed Secretary. Seventeen actual itinerants and a candidate were present. Messrs. Ingalls and Selly, having passed through their four years' probation, were received into full connexion. Messrs. Lanton, Campbell, and McDonald, were still probationers. A Mr. John Ferguson Elliott was the candidate referred to. This was the third year this brother had been recommended to the Committee and Conference without any response to their recommendation. He was "recommended by Montreal—he was then thirty years of age—had been a local preacher five years—was of a slender habit of body and moderate health—by profession a farmer—was given to reading, particularly theology—was well acquainted with the Scriptures—was slightly acquainted with English Grammar, &c." Mr. Hitchcock was allowed to desist for a year.

417. This meeting as was usual, made such changes in the Stations made by the British Conference as the exigencies of their work required. Thus amended, the stations stood as follow. We put the alterations in Italics :—

Quebec—Wm. M. Harvard, *John B. Selly.*

Montreal—Robt. L. Lusher, *Wm. Squire,* John P. Hetherington.

Three Rivers—Vacant for the present.

Wesleyville—One to be sent.

Russeltown and Hinchinbrook—John Rain, *Thomas Campbell.*

Odelltown—Thomas Turner.

St. Armand—Richard Hutchinson, Malcolm McDonald.

Dunham—John B. Brownell.

Shefford—John Tompkins, *alone.*

Stanstead—Robert Cooney, Henry Lanton.

Hatley and Compton, (not "Sherbrook")—*Edmund Botterell.*

Melbourne—John Borland.

New Ireland—Edmund S. Ingalls.

Bury and Lingwick—One is requested.

418. From the returns made at this meeting, it appears that there were thirteen churches, or "chapels" as they were called, on the District; five dwelling houses; and six chapels in course of erection, or proposed. On inquiry it was found that some of the brethren preached seven times in a fortnight; some nine; some eleven; some thirteen; some fourteen; and one as high as fifteen times.

419. A minute was made with regard to two brethren; first, Robert Lusher was, "at his own request," relieved of the Superintendency of Montreal, which was entrusted to Mr. Squire; and Mr. Lusher was allowed, for the good of his health, to travel through the District at large. We surmise that his journeys were principally to further the interests of the *Wesleyan*. Secondly, Brother Turner had been allowed by the District and Committee to return to England, but consented, for the exigencies of the work, to remain another year.

420. We have gleaned the few following items relative to the labors and other matters connected with the brethren whose stations we have given above, during this Conference year 1840-41. In a letter to the author, the Rev. John B. Selly says of himself and station:—"In 1840, we were stationed in the city of Quebec, where we were again highly favored by having for the second time, as our superintendent the late Rev. W. M. (afterwards Doctor) Harvard. We were sent out together from England in 1836, to

supply Montreal. Mr. H. possessed marvellous talents, was everywhere a man greatly beloved, an embodiment of those rare qualities which constitute the highest type of the Christian gentleman, and a successful minister of the New Testament. Many will be his crown of rejoicing in the presence of the Lord Jesus Christ at his coming. We labored together in great harmony. During some of the winter months, assisted by the Rev. James Caughey, we held a series of special services, which were greatly owned and blessed of God; hundreds of souls were savingly converted; and among the trophies of that memorable campaign, there were at least three fine young men who became ministers of the gospel, one of whom is now and has been for many years, a faithful and valued member of our Canada Conference."

421. The Rev. Wm. Squire's biography furnishes us the following relative to himself and his field of labor:—"Our faithful minister's return to Montreal, in the spring of 1840, was hailed by the church in this city with great joy. The failure of the venerable R. Lusher's health led to this appointment." Speaking in May, 1841, Mr. S. thus describes the state of religion on his station:—"During the last four months, by the divine blessing upon our special religious services, more than two hundred persons have professed to obtain the blessing of justification through our Lord Jesus Christ, or to be reclaimed from a secret or open condition of backsliding. Of these a considerable number were previously in the Society, others were members of our congregation merely, and others again (a pleasing number) older scholars in the Sabbath-schools. Generally they give promise of steadfastness, and furnish ground for hope that they will endure to the end."

422. Beyond the particulars given relative to the two principal cities of the Lower Province, nothing either in print or manuscript has fallen into our hands to further illustrate the labors and successes of this Conference year, save what might be gathered from the return of members at the close of the year, which when made up, evinced an increase of no less than 341. This made their total membership 3,227. This added to the number of Wesleyan Methodists in Canada West, of both branches, made the total strength of Wesleyan Methodism in the two Provinces 21,739.

BOOK ELEVENTH.

CASE IN A STATE OF SEPARATION FROM HIS CANADA BRETHREN.

1841-42.

1. THE transition between the year 1840-41—the year of controversy and disruption,—the year of unprecedented energy and effort, and we might add, of revival—and the year 1841-42, was marked by the re-assembling of the Canada Conference in Toronto,—the time and place appointed by the regular session of that Conference in June, 1840,—on the 18th of June, 1841. The assembly missed some of those persons who had, either for many years before, but especially for the last seven years, borne a prominent part in its proceedings. Among the former, the venerable Case was missed, as also E. Evans; and among the latter, a Stinson, a Richey, a Lang, and others. The Rev. Thomas Whitehead, the late temporary President, opened the proceedings with devotional exercises; and he was then replaced by the election of the Rev. William Ryerson to the Presidential chair.

2. The seven years of independency which intervened between the Special Conference and the re-construction of the Union, may be said to have been the culminating point of the ascendency of the Ryerson brothers, now four in num-

ber, in the Canada Conference. The three seniors were, without dispute, energetically influential men. While every one of them shared, more or less, in the abilities possessed by the rest, each one of them was distinguished by one prominent quality beyond his brothers. William's, eloquence and laboriousness—John's, resolute and controlling administrative ability and determination—and Egerton's, capacity in planning, engrossing, expounding, and defending Connexional measures and proceedings, both by tongue and pen, made them the necessary complements to each other; and constituted them, in combination, a very formidable triumverate, and conspired to impress the character of the family on the Connexion.

3. But this juncture of affairs called several other brethren to the front, who had not appeared conspicuously before. The Rev. Anson Green, long influential, began to be looked up to as a leading mind, and was elected Secretary of the Conference, as one in whom the members of the church put confidence. Passing over R. Jones and H. Wilkinson, who had been chairmen for some years, Allison, Bevitt, A. Hurlburt, Musgrove, and others, began to exercise an influence in shaping the affairs of the Connexion.

4. Metcalf, always beloved and respected, resorted to an old custom, and, as an absentee, addressed a letter out of his obscurity to the Conference—in which he expressed his approval of the stand the Conference had taken, and the position it then occupied. It contained many interesting particulars personal to himself; and deplored the secular encumbrances, which prevented his taking an active position among his brethren. It was a misfortune that he was unable to realize his endeavor; for, just at that time, the qualities for which he was distinguished, were very much needed in the counsels of the church.

5. The President showed a disposition to be governed by the opinion and wishes of the Conference to an extent which men of a more absolute turn of mind thought amounted to a surrender of some of his presidential prerogatives—an opinion, however, in which the author does not wish to be understood as concurring ; yet his liberality in principle, joined to his sensitiveness to the criticism of his official acts, made him appear at times a little at variance with himself as a presiding officer. But he was about to evince an unsparing laboriousness in the exercise of his functions as an overseer through the year, which was worthy of all praise.

6. As this Conference marks a new epoch, it may not be improper to record the names of the men who graduated to full connexion at this time, and took their places in full ministerial standing as the exponents of the principles and objects of the body ; four of whom, out of the six, were destined to become Chairmen of Districts—three Secretaries of Conference, and two Editors of the *Guardian*. These brethren were George B. Butcher, William Coleman, George Goodson, Kennedy Creighton, George R. Sanderson, and Wellington Jeffers. The utterances of some of them at their public reception were indicative of deep piety and good ability. The addresses at their reception were delivered by two brethren new to this work, but abundantly equal to it : these were Thomas Bevitt and Anson Green.

7. Passing over those who might be termed undergraduates, or those who were in intermediate stages of probation, the list of those received on trial was the following: Isaac B. Howard, David B. Madden, Luther O. Rice, Matthew Holtby, Thomas Williams, Thomas Jeffers, Robert Darlington, Joseph W. McCollum, Richard Garrett, and

Jesse Hurlburt, B.A., several of whom, in one form or another, have been mentioned before.

8. Three were married men, namely, Darlington, Hurlburt, and Rice—the other seven were single. Howard, Hurlburt, Madden and McCollum were Canadians; Rice was an American, but had lived some years in Canada; Darlington and Jeffers were born in Ireland; and Garrett, Holtby, and Williams were English, or rather, the last was of Welsh parentage, born in London. All but three had been converted in Canada. Of their ages, Howard and McCollum were the youngest; Hurlburt, Madden, Williams, Jeffers, and Garrett ranked next; and Rice, Darlington, and Holtby were the oldest. Mr. Garrett had labored two or three years as a Wesleyan Missionary in Lower Canada; but health failing, he had retired for a time to the United States to recruit; returning to the British dominions, he came to the Upper Province, and offered himself to the Canada Conference. He was a native of Northumberland,—light-complexioned, slight-made and not very strong,—genteel in manners and amiable in disposition,—harmlessly pious at least,—not very vigorous in mind, and without abiding ecclesiastical attachments. He was appointed to an important station, to desert it before the year was quite out, for the Anglican Church.

9. Mr. Holtby had gone into the work in 1832, but retired on account of secular encumbrances. His early history was given at the time referred to. He re-constructed the Guelph Mission, in the interests of the Canada Conference, during the latter part of 1840-41. Darlington had very acceptably supplied the place of the Rev. James Spencer, transferred from Whitby to St. Catharines, at the Special Conference, from that Conference to this, although his residence had previously been there. Howard had done

similar work during the same interval at Oxford,—Madden at Brantford,—Williams at Thames,—and Rice at Dumfries.

10. Mr. Hurlburt had been for some time employed in the Upper Canada Academy—first as a Professor and then as Principal. He was brought forward somewhat on the same grounds, and with the same views, as Mr. VanNorman was, wh se case has been before the reader. He was exceedingly scholarly, very dignified and gentlemanly, but without the native preaching-zeal and power which characterized the other Hurlburts of the Conference, whose brother he was. We shall see that he never filled a pastoral relation at all; and that, after some years, he disconnected himself from the Conference. Thomas Jeffers, who had a younger brother in the work before him, was one of the only two or three of the candidates who had not been employed on a circuit. He was the son of Robert Jeffers, once an able preacher: he came out from the Bath circuit. Rice had been a local preacher some years, and since the Special Conference, had labored on the Dumfries circuit. He was full of vivacity and energy.

11. This was a lengthened Conference, continuing its sessions for nine days. Much important business necessarily passed before it. Full and explicit resolutions, prepared by a Special Committee in the preceding May, on the proceedings of the British Conference, were affirmed, and transmitted to the British Conference, along with an elaborate and earnest address in answer to the last and condemnatory one from that body. They are to be found in the bound Minutes for that year, and should be read by every one who would have a complete acquaintance with the questions at issue. Also an address to the Bishops of the Methodist Episcopal Church in the United States, in answer to their last address. His Excellency Lord Syden-

ham, the Governor General, received an appropriate address, which he graciously answered.

12. Within the latter part of the year which closed with this Conference, news had arrived from England of the decision on the subject of the Clergy Reserves, which had been referred by the Provincial Parliament to the Imperial Legislature for settlement by that body. We have not room for its details; suffice it to say, it gave those in connection with the Church of England about two-thirds of the proceeds; the adherents of the Kirk of Scotland about half as much; and distributed the few fragments which overrun among other bodies. This Conference passed resolutions expressive of its sense of the injustice of the measure; but, for the sake of peace, resolved to acquiesce and let the discussion drop.

13. As we are beginning a new epoch, I am inclined to give the Stations of the Canada Conference for the year 1841-42; as also, afterwards, the names of the ministers and preachers employed by the British Conference within the ground covered by the stations of the first.

STATIONS OF THE CANADA CONFERENCE.

London District.

Hamilton—Alexander McNab, Samuel C. Philp, Isaac B. Howard; Andrew Prindle, superannuated.

Brantford—James Musgrove, James Spencer; Thos. Whitehead, superannuated.

Dumfries—George Ferguson, David B. Madden.

Oxford—William Coleman, Matthias Holtby.

London—Samuel Rose, William Price.

Thames—John K. Williston, Thomas Williams.

Gosfield and Howard—Cornelius Flummerfeldt. One to be sent. . (Elijah Harris.)

St. Thomas—Solomon Waldron, who is to exchange once a quarter with the Preacher on the Malahide circuit.

Malahide—Luther O. Rice.

Simcoe—Peter Kerr. One to be sent. (Joseph Shepley.)

Muncey Mission—Peter Jones. One to be sent.

Warwick and Adelaide—David Hardie.

Walpole—One to be sent.

Huron—One to be sent.

Grand River—Kennedy Creighton.

Guelph—Ezra Adams.

WM. RYERSON, *who is our President, Chairman, and Superintendent of Missions.*

TORONTO DISTRICT.

Toronto City—Egerton Ryerson; John Ryerson, who is our Book Steward and General Agent of the Missionary Society; Jonathan Scott, who is our Editor.

Yonge Street—Thos. Bevitt, James Hutchinson; James Wilson, superannuated; John Cullam, supernumerary.

Newmarket—Matthew Whiting.

Albion—John Baxter, Francis Coleman.

Reesorville—Samuel Belton; David Youmans, superannuated.

Whitby—Simon Huntington, Jos. W. McCollum.

Toronto Circuit—Horace Dean, John Lever.

Nelson—Rowley Heyland, Robert Darlington.

Grimsby—George Poole, C. W. M. Gilbert.

St. Catharines—Edmund Shepherd, T. Cosford.

Stamford—Hamilton Biggar, John Law, George R. Sanderson.

Brock—John Sanderson, One to be sent. (W. Deverell.)

Barrie Mission—Thos. McMullen, J. Neelands.

Lake Simcoe—Sylvester Hurlburt.

Owen Sound—Stephen Brownell.

Credit—David Wright.

ANSON GREEN, *Chairman, and Superintendent of Missions within the bounds of his District.*

BAY OF QUINTE DISTRICT.

Kingston—Henry Wilkinson.

Waterloo—Conrad Vandusen, W. H. Williams; Ezra Healy, superannuated.

Napanee—Robert Corson, Gilbert Miller.

Hallowell—Richard Jones, Lewis Warner.

Bellville—Wellington Jeffers.

Sidney—George F. Playter, Wm. Philp.

Bath and Isle of Tanti—Wm. Haw, Daniel Wright.

Murray—John Black, Joseph Reynolds; Daniel McMullen, supernumerary.

Colborne—Joseph Mesmore.

Cobourg—Edwy M. Ryerson; Jesse Hurlburt, A.B., who is Principal of U. C. Academy; Daniel C. VanNorman, A.B., Professor of Mathematics in U. C. Academy; John Beaty, who is Agent of U. C. Academy.

Port Hope—Asahel Hurlburt.

Peterboro'—Wm. McFadden, V. B. Howard, Thomas Jeffers; Moses Blackstock, who is Missionary to the back townships.

JOHN C. DAVIDSON, *Chairman and Superintendent of Missions in his District.*

AUGUSTA DISTRICT.

Prescott—Lachlin Taylor.
Brockville—Richard Garrett.
Matilda—Benjamin Nankerville, Thos. Harmon.
Cornwall—John Tuke.
Augusta—Daniel Burney.
Kemptville—William McCullough.
Rideau—Wm. Young; Wm. Brown, superannuated.
Perth—James Currie.
Crosby—George Goodson.
Elizabethtown—William Willoughby. One to be sent. [William Campbell, three months; Wm. Wood, six weeks; and R. E. Tupper.]
Mississippi—Alva Adams, R. E. Tupper, (and, during part of the year, John Gemley.)
Clarendon—One to be sent. (James Hughes.)
Pembroke—Matthew Connor.
Gananoque and Pittsburg—Stephen Miles.

C. R. ALLISON, *Chairman.*

BYETOWN DISTRICT.

Byetown—John Carroll.
Richmond—Henry Shaler. One to be sent (James Elliott.)
Osgoode—One to be sent (E. B. Harper.)
St. Andrews—John Armstrong, Wm. Digman.
L'Orignal—George B. Butcher; Franklin Metcalf, superannuated.
Plantagenet—One to be sent (Ozias Barber.)
Hull—George Beynon.

JOHN CARROLL, *Chairman.*

14. The British Conference of 1841 told off twenty effective men, besides the Chairman of the District, the Rev. Joseph Stinson, and one supernumerary, for the Canada Western District. But no stations were assigned them in the Minutes. "The stations were to be arranged by the Missionary Committee." It is true, the Minutes present certain names in couplets, as though they were expected to labor together, thus: Richey and Manley; Hetherington and Lanton; Selly and Goodrich; Norris and Mockridge; Byers and Booth, supernumerary; Stoney and Sunday. The other names were placed singly, and were,—E. Evans, T. Fawcett, J. Wilkinson, J. Douse, J. S. Marsden, W. Steer, W. Scott, W. Case, W. Stevenson. They have all been presented before the reader excepting Marsden and Stevenson. Marsden was a young Englishman of fair abilities, but whether sent from England as a missionary, or called into the work in this country, at this writing I am unable to say. All I at present know is that he labored long enough to graduate to full-connexion and marry, but that he soon died, and left a young widow to mourn his loss. If the Mr. Stevenson, whose name is in the Minutes for the year of which we write, was a young man of that name whom we know to have labored most successfully for some years among the British Missionaries, then we have to say of him—he was a native of England, but converted in Guelph, and called out from that place—naturally gifted—then full of zeal—and very laborious and successful—but who, to the regret of all who knew him, retired from the work before receiving ordination. After searching in vain for the MS. Minutes of this Missionary District, and after applying in vain to two surviving members of that district, I fail to be able to present to the reader an intelligible account of how the twenty-one or two

men above named were distributed for the Conference year 1841-42, of which I write. This much I am safe in saying, that Toronto, Hamilton, Brantford, London, Goderich, Amherstburg, Sarnia, Guelph, Rice Lake and Alderville Missions, Peterboro', Belleville, and Kingston, if not other places, were occupied by Agents of the British Conference. Let this suffice, as far as the stations are concerned; we may be able to present some glimpses of their doings as we pass along.

[The following extract of a letter from the Rev. John B. Selly to the author will throw light on the whereabouts of two of the brethren, and the condition of one of their charges:—"Mr. S.—In 1841, my labors were transferred to Hamilton, under the judicious superintendency of the Rev. E. (now Dr.) Evans, at the time the English and Canada Conferences had separated and rival interests existed in U. C; a state of things much to be deplored, but which a kind Providence over-ruled and over-turned. In that year the brick church was built in John street, and to aid in its completion, the District Meeting requested me to undertake a begging expedition though the principal towns of the Province of Canada, Nova Scotia, P. E. Island, New Brunswick, and Newfoundland, all of which places I visited, was kindly received, and my appeals met a cheerful and liberal response. Brantford then formed part of the circuit, at which place I went to reside. The second year of my appointment here, we purchased a piece of land and built a brick church. We had good congregations, but circumstances were not favorable to a satisfactory state of religious prosperity."]

15. But first, we must recur to the labors of the Canada Conference preachers,—premising that there was rivalry and strife between them and the British Missionaries, and almost constant controversy between the Canadian organs of the two connexions—the *Guardian* of Toronto, and the *Wesleyan* of Montreal,—the former denouncing the advent of the Missionaries as an intrusion incompatible with the doctrine of substantial Methodist unity agreed to and

enunciated by the British and American Connexions in 1820 ; and the latter, justifying the action of the British Conference, on the ground of Canadian dereliction from the strait path of Wesleyan propriety. There can be no doubt but the *statu quo* was abnormal, un-Wesleyan, and hateful in itself ; yet there were redeeming features ; and both sides were made the instruments of some good, along with much incidental evil. Both sides were determinedly in earnest and laborious.

[Since the above was written, I have learned that the Rev. J. G. Manly was Editor of the *Wesleyan*, (which had been removed from Montreal to Toronto) and who claims that no unkindly thing was said in his paper of the Canada Conference.]

16. On the Canadian side, camp-meetings were announced and held in very many places, and divinely owned, as reported by thrilling communications in the *Guardian*, for which we would be glad to make room, if our space would allow. Meetings of this kind were held in Howard, Bear Creek, Munceytown, Malahide, Oxford, Cavan, Hallowell, Augusta, Rideau, Drummond, Richmond, Carlton Place, and other parts of the country.

17. So likewise, as the outgrowth of these camp-meetings, or the fruits of protracted meetings, which were most determinedly prosecuted, as well as by the ordinary ministry of the word, revivals prevailed almost all over the country. Some of the circuits in which revivals were reported to have taken place were Dumfries, where the self-consuming Ferguson labored ; Osgoode, under the then boy-like Harper ; even Sidney, under the un-demonstrative Playter ; Hallowell, manned by the vigorous Jones and Warner ; Waterloo, favored with Vandusen and Williams, men of strength ; Kemptville, under the mild but managing McCullough ; Whitby, where McCollum began his soul-

saving career; Brantford, where Musgrove's sprightliness and Spencer's solid worth conspired to quicken and build up the Church; Malahide, where L. O. Rice began to exhibit his executive ability, in the exercise of his first superintendency; Mississippi, under the kindly considerat e Adams and Tupper, with the youthful Gemley, during the latter part of the year; and in many, many other circuits.

18. Some of the "ones to be sent," whose names, neither the Minutes nor the *Guardian* reveal, the author knew from the first; or he has since sought after and found out. Thus, Joseph Shepley was the supply at Simcoe; Elijah Harris at Howard; Wm. Deverell at Brock; James Hughes at Clarendon; James Elliott at Richmond; Ephraim B. Harper at Osgoode; and Ozias Barber at Plantagenet. James Hughes' antecedents and two years' labors have been made known to the reader. How then does he appear in this relation? Because he had knowingly sacrificed his standing of two years—not by committing any moral delinquency, but by violating an economical arrangement of the Connexion, in taking to himself the wife of his choice before his probation was finished. Although the Conference could do no other than observe its own rule, and drop his name from the Minutes, yet, in consideration of Mr. H.'s excellent character, and his great efficiency on a circuit, that body authorized the chairman to employ him; and, to use his own facetious language, he was sent to a "penal colony," in the shape of this back, bush circuit, Clarendon, where he was made very useful, and more than won back the confidence of his brethren. Deverell had been in the work before, but religious melancholy had thrown him out of it. An effort to bring him into a direct relation to the Conference again, had failed at its previous session, but the chairman had received permission to employ

him. But, alas! his flightiness, and proneness to run after novelties, more than neutralized his commanding natural abilities as a speaker. After some time, he was carried away with the Adventists, in whose cause he was a great champion for a time. Elijah Harris, who has been presented to the reader before, whose only bar to the entrance of the travelling ministry was his large family, went to the aid of Mr. Flummerfeldt at Gosfield and Howard, where he remained the following year.

19. The back, muddy Richmond Circuit, with its little Dutch-American superintendent, the zealous Henry Shaler, had for its chairman's supply a modest, retiring young man, though destined to make one of the ablest preachers in the connexion, who was never to sully his reputation with a single blot, and who was to mount up to the highest Conference offices before he ended his career—Chairman, Secretary of Conference, and President. Yet the Connexion came near not catching him at all. This ('41-'42) was the first year of my chairmanship. The pastoral charge of Bytown, and a very small district of seven circuits was my care. Besides myself, there were only three ordained ministers in the district; two of these ministers were probationers; and three of the vacancies had been arranged for by my predecessor, the Rev. Richard Jones. Plantagenet was to be supplied by Ozias Barber, a young man from the Lower Ottawa country; E. B. Harper, was to come from Perth to Osgoode; and the Mississippi circuit was to furnish the supply for Richmond. The first two came promptly to their work; not so with the third. I wrote for him and waited, and so far lost my patience that if I could have found another preacher available, I should certainly have employed him. And if so, we would probably have lost one of our ablest men for ever. Such was the extreme dis-

trust of himself, with which this young man entered on the ministry. At length, however, he came. He was a native of Ireland, of good old Methodist parents, had been enured to the hardships of bush-farming and lumbering at Packenham, and the parts adjacent, and his advantages for liberal education had not been such as some of the older members of the family had enjoyed. These drawbacks, joined to unfeigned natural diffidence, were the grounds of his distrust of his competency for the work. But all who had knowledge of the massive powers of his mind, sound sense, sincere piety, exemplary conduct, and powerful utterances in prayer, and exhortation of *James Elliott*,—for it is of him we are writing—were convinced that if he were once fully committed to the work and to study, he would very soon give a good account of himself. Events confirmed the reasonableness of these expectations. He took amazingly at once on his circuit, and rose higher and higher; and with his marked fidelity to his colleagues, he held up the hands of his superintendent. After a time, I got a sight of him, and found him a stout young man of twenty-three, who seemed more like felling a tree than gracing a pulpit, clad, as he was, in no clerical garb. I was often absent from Bytown in looking after the district; and in those absences had to supply my pulpit by the young preachers from the surrounding circuits, among whom, though all did well, none were so acceptable as brother Elliott.

20. The Osgoode supply was stated to be *E. B. Harper*, of Irish parentage, born near Perth, in whose Grammar School he was classically educated, and then inducted into the secrets of commercial life, in the store of Mr. Bull, converted among the Methodists, among whom he owed the most to William McGrath, or the far-famed "Father MaGraw." The Rev. James Currie gave him work locally;

he had studied systematically and hard; and now, a young man of twenty-two, but looking younger, he came up to our help in a time of great connexional need. His methodical business habits prepared him for superintending his circuit well; his diligent and judicious study of the Bible prepared him, almost at once, to be a satisfactory expository preacher; and his zeal for God and compassion for souls, made him the instrument, with his excellent local helpers, Hanna, Hurlburt, and Currie, especially the latter, of conversions and revivals all over his circuit.

21. Plantagenet's chairman's supply has been mentioned, *Ozias Barber*, a native of East Settlement, in the old Ottawa Circuit, and the son of good parents. No more exemplary Christian-like man ever lived than his father, blameless Milo Barber. Ozias was then young (twenty-four) and promised firmer health than his after history verified. His opportunities and abilities were fair for that day, and he was a natural and ingenious sermonizer; and had there been a little more push in his nature, he would have been almost all that could have been desired. A lovely golden-haired, ruddy-faced lad was he at the time of which we write, kind and companionable, and much beloved by the people. He was fairly successful, though it was hard ground. The mission produced another itinerant for the stations of the next year but one, who never wanted push or power; this was John Howe, of whom more anon.

22. Another chairman's supply was employed before the year was out, in a back circuit of the Augusta District, the Mississippi, who was to be, in his own peculiar way, as conspicuous as Elliott and Harper. It is remarkable that three young men, sent out as an experiment, on three neighboring bush-circuits, should have mounted up to the highest offices of the Conference. I am now writing of the

dapper, but manly and lovable *John Gemley*. He came to us as a sort of waif at an important juncture of our Canadian Church history. The son of a Scotch father and an Irish mother, born in the army, and converted in the West Indies, through the instrumentality of Wesleyanism; and appointed to preach as a local preacher by his life-long friend, the Rev. Wm. Moister. Though his rank in the army was not high, he was respectably connected, had influential friends, was educated beyond his situation in life, having received the basis of a classical training, and who, had he remained in the army, was sure of promotion. These prospects, and more congenial offers of the ministry in a government church, he relinquished for a place in the Wesleyan ministry. A visit on furlough from Montreal to his mother's relations, the Tuskeys, almost the sole proprietors of Appleton village, brought him before the officiaries of the Mississippi Circuit. The necessary sum for the purchase of his discharge was advanced by his relations. The authorities of his regiment, because of their respect for him, and because they knew he was more of a parson than a soldier in his tastes, though loath to lose him, made the matter easy, and he was released; and, at the request of the Quarterly Official Meeting, he spent the last nine months of this Conference year under the direction of the chairman, on the circuit referred to. By this arrangement, Mr. Tupper was released to go to the aid of Mr. Willoughby, whose colleagues had ceased from circuit work. We are now in a position to present the true state of the case with regard to the Elizabethtown circuit for 1841-42. Mr. Willoughby says, "I had no less than three colleagues: Bro. Wm. Campbell for three months; a Bro." (William) "Wood for six weeks; and Bro. Tupper assisted me for a few weeks. A good part of that year I had no colleague,

although it was one of the most successful years of my ministry." Campbell was a prepossessing young man, who had supplied the Richmond circuit while the Rev. A. Hurlburt was laid up during the previous year. He would have been gladly received by the Conference if he had chosen to go out. The same might be said of Wood, though a very dissimilar man. Both of these still serve the church in a local sphere.

[Since the above was written, the author has been reminded of what he once knew, that Mr. Tupper was called away from Elizabethtown, by the chairman's authority, in consequence of the defection of Mr. Garrett at Brockville, already referred to. For the rest of the year, Brockville and Prescott were, in a manner, joined together; and Messrs. Taylor and Tupper supplied the two places between them.]

23. Mr. Gemley's youth (22) and extreme boyishness of looks—manners—his fine voice and ready utterance—his large store of amassed materials, in the shape of sermons, addresses, &c., for the pulpit and public occasions of all kinds,—joined to his fervency of spirit and zeal for God and souls, brought him into deserved favor at once, and made him very acceptable and useful on the circuit. Such was the beginning of a long career of public usefulness and honor to one who, at this writing, fills an important relation to all the churches in the land, in the position of "General Resident Secretary to the U. C. Bible Society," in Toronto.

24. The British Conference at its session ratified the dissolution of the union between that body and the Canada Conference, which had been substantially effected a year before. Besides this, several events took place during this Conference year, which had an important relation to Canada and Canadian Methodism.

25. The band of Indians at Balsam Lake, a lake lying between Scoogog and Chemung, or Mud Lake, a little to

the north of both, and which had been principally supplied with religious ministrations from the latter mission, which had transferred its allegiance to the British Conference, wishing to continue under its first spiritual guides, were provided with a missionary to themselves. But who the imcumbent was, I am not prepared at this writing to say.

[I have subsequently learned that this was Herman Davis, once a probationer for the ministry.]

26. Two men beloved and useful in the Methodist Church passed away during the course of the summer of 1841. One had been a travelling preacher for a couple of years, the other had been a Methodist forty-five years, and a local preacher thirty-eight. The first was the lovable and engaging Timothy Martin; the other was the grave and godly Samuel Heck. Mr. Martin died at his residence in Bayham, on the 24th of June, 1841, aged 47, in great tranquility, evincing complete peace and resignation, and an undying interest in the Conference and its members to the last. A suitable tribute to his memory appeared in the *Guardian* of July 21st of that year, from the pen of his neighbor and once co-laborer in the itinerancy, George Sovereign. Mr. Heck, son of the renowned Paul and Barbara Heck, was born in 1771—converted under Wooster in 1796—made a local preacher in 1803—ordained deacon at the revival conference in Elizabethtown, in 1817, by Bp. George—ordained elder at the famous Earnestown Conference in 1828, by Bishop Hedding—and who, until "age and feebleness extreme," had never disappointed a congregation. His last illness was induced by attending and preaching at a camp-meeting in the State of New York, July, 1841; he lingered a few weeks, and passed away the following August, the 18th, humble in death as he was in life. His funeral was attended by an unusually large concourse of

people from the surrounding country, who deeply deplored the loss of so useful a man. A highly respectable acquaintance, who had long been a worthy member and liberal supporter of the church, but who never formed a conception of any higher sphere for himself than that of the class-leader's office, which he usefully exercised, while listening to the funeral sermon, said within himself, "I must try to supply Brother Heck's place;" and soon began to exhort and preach. After some years usefully spent in a local sphere, he retired from business, and labored for several more years on circuits—often such as younger men shrunk from supplying. We are writing of our venerable friend Luther Houghton, of Brockville.

27. Early in August, 1841, a Bill passed the Legislature of United Canada, then in session in Kingston, the existing capital, incorporating the Upper Canada Academy as a University, under the name and style of Victoria College, which was duly opened by the provisional Principal, the Rev. Egerton Ryerson, who delivered an elaborate inaugural address, in the month of October of this year. He went not there, however, to reside till after the next Conference. This was the beginning of the collegiate career of an Institution, which has conferred untold benefits on the Canadian Methodist Church, and upon Canada at large, since that period till the present. The Principal received the merited degree of Doctor in Divinity some time subsequently to this. It is pleasing to record, that, notwithstanding his present relation to the Conference, Elder Case, was continued a member of the Board of both Academy and College.

28. But Canada, however, was thought to have suffered a severe loss about this time, in the death of the noble statesman who had extricated the two Provinces out of the

confusion in which they had been thrown by the rebellion of 1837-38. We refer to Lord Sydenham, who died in Kingston, on the 19th of September, at the hour of 7 o'clock, p.m. He had been the impartial friend of each of the religious denominations. And a long and elevated eulogy upon his character as a statesman, appeared in the columns of the *Christian Guardian*, for September 29th, from the pen of the Rev. Dr. Ryerson, which was supposed to be one of his finest efforts.

29. There were many other matters connected with the year 1841-42, which it would be of interest and importance to narrate, did space permit, which it does not; yet it is hoped enough has been recorded to present the principal actors on both sides and portray the current of events. The British brethren in Canada West reported a net gain of 132, as the result of their labors for the year; and the Canada brethren reported 2,461—2,593 for the two. The total strength of the British Methodists in the Province at the end of the year was 1,627; and that of the Canada Conference Methodists, 19,478; making a total of Wesleyan strength of 21,105.

30. We must now turn and see how it fared with the brethren in Canada East. There had been temptations for the Canada Conference to retaliate upon the British Conference, by an invasion of her fields of labor, but happily they had abstained, and the missionaries were allowed to prosecute their labors in peace. Their manuscript District Minutes constitute our principal clue to their endeavors and successes.

31. Their District Meeting for 1841 met in the city of Montreal, May the 20th. The list of brethren present shows some names we have mentioned in connection with Canada West. Those who fall under this category we give

in *Italics*. The assembled brethren were Harvard, Lusher, Squires, Turner, *Hetherington*, Brownell, Tomkins, Brock, Cooney, Botterell, Rain, *Manley*, Borland, Ingalls, Hutchinson, *Selly*, *Lanton*, Campbell, McDonald, and Elliott.

32. Henry Lanton and Thomas Campbell were recommended to the British Conference for reception into full connexion in terms highly eulogistic of their character and attainments. There were two candidates for reception on trial. The John Ferguson Elliott, whose case has been mentioned in connection with previous District Meetings, and who, this time, seems to have been received by the Conference, but who ended his labors with his life before the year was out; and Rufus Arlington Flanders, of whom we are happy to preserve the District report. "Aged 24,—is a medical student by profession—of robust health—knows English Grammar—has some acquaintance with Latin—writes a very good hand—has been a local preacher two years—reads extensively—is not in debt—is recommended by the Hatley and Compton Circuit—offers himself as a single man for any part of the work." This was a large-framed, muscular man, dark-complexioned, frizzle haired, laborious and resolute, but modest, who never had a stain upon his character, or brought a blot upon the cause, but who served it for many years with all his might, and often in the very hardest circuits. He will come favorable into notice again and again.

33. The examinations of character at this meeting revealed "no objections" against any brother, save "Brother T.," of whom it was alleged that he had attended a political dinner. In explanation, Bro. T. stated it was given to the unsuccessful candidate at the late election—a gentleman strongly attached to our Protestant monarchy.

Still he had regarded it in the light of an expression of neighborly goodwill to a worthy individual, and not in any respects as a political feast, or he would not have given it his attendance. This departure from our usual practice in such cases was so unanimously disapproved of by all the brethren, accompanied by expressions of regret from Bro. T. that by a misapprehension he should have appeared to compromise our Connexional character, that we feel convinced that it will never again be repeated." The action of the District Meeting in this case constitutes the true course to be pursued by Christian ministers and religious bodies, if they would preserve their influence for good with all parties.

34. The stations agreed on at this meeting were very dissimilar to those recommended by the British Conference, as will be seen by those we have put in italics compared with the prospective stations in the Minutes for 1840 :—

"*Quebec—Matthew Lang, James Brock.*

Montreal—Robert Lusher, William Squire, John Borland.

N.B.—In consequence of Brother Lusher's state of health, Brother Squire is appointed Superintendent of the Circuit.

Three Rivers—Thomas Campbell.

Wesleyville—One to be sent.

St. John's—Benjamin Slight.

Russeltown and Hinchenbrook—John Rain, and Rufus A. Flanders, Assistant Missionaries.

Odelltown—William M. Harvard.

St. Armand—Richard Hutchinson; Malcolm McDonald, Assistant Missionary.

Dunham—John Brownell.

Shefford—One to be sent.

Stanstead—Robert Cooney.
Hatley and Compton—John Tompkins.
Melbourne—Edmund Botterell.
Ireland—Edmund S. Ingalls.
Bury and Lingwick—One is requested."

35. Much data for illustrating the labors and successes of the brethren on their several stations has not come to the writer's hand. Quebec, advanced in point of numbers from 430 to 460; Montreal, from 313, to 566;* Three Rivers, from 34 to 49; Russeltown, from 200 to 270; Odelltown, from 196 to 224; Dunham, from 190 to 304; Shefford, from 248 to 253; Melbourne, from 218 to 277; and St. John's, from 50 to 86. Stanstead, Hatley, and St. Armand, experienced each a slight decrease in numbers; but the total gains on the year was the noble increase of 452; a proof that there was a vigorous band of laborers on the district at that time.

36. Of Montreal alone we find a few particulars from the memoir of the Rev. Wm. Squire :—

"He reviewed the labors of 1841-42 in the following terms :—'During the last winter we held some additional services in our chapel in St. Anne's suburbs, which resulted, under the divine blessing, in the professed conversion of about fifty souls. * * * Last year we returned one hundred and fifty-one persons 'on trial.' These, with some exceptions, remain with us, comforting us with the prospect of steadiness in their Christian profession and usefulness in the Church. * * * * The society has been preserved in harmony, in piety to God, and in love toward one another; they appear to be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; the class-leaders appear to be of one heart and mind, faithful in attending to the members of their classes, and in turn loved for their works' sake. Six of our beloved people have been called into eternity; they all died in peace, and have been gathered from a suffering Church beneath to a reigning

and triumphant Church above. We have an increase of one hundred and fifty-four members upon the return of last year.' "

The total strength of Wesleyan Methodism in United Canada at the close of '41, '42, was 24,666.

1842-43.

37. After a lapse of eighteen years, Hollowell, or as it was now called, Picton, was favored to have a session of the Canada Conference, a place which had entertained the first Annual Conference in 1824. The members mustered in force, excepting one defection from the ranks, the Rev. John C. Davidson, Chairman of the Bay of Quinte District, and resident at Cobourg, who had announced his intention a little before the Conference, to withdraw and join the British Missionaries in the Province. This was felt to be a severe blow to the Canada Church, but not so severe as if he had been thoroughly hearty in the position of the Canada Conference since the dissolution of the Union. There was more in the British Conference to gratify his tastes than in the Canada; and his peculiar tastes in the long issue, led him into the Anglican Church.

38. At the Conference in Hollowell in 1824, a young man was present as a spectator, who had come to it accoutred for a circuit, whence he went out as a Presiding Elder's supply on to the Smith's Creek Circuit. He had been nine years on circuits, and eight years a chairman of districts. It was greatly to his credit that, after eighteen years' service, during which there had been no interruption to his onward course, he was here, at the point from which he had started, elected President of the Conference. This was the Rev. Anson Green. His calmness, prudence, thorough knowledge of Methodist law and usage, together with his disinclination to debate matters himself, made him

one of the most satisfactory presiding officers the Conference ever had. The Rev. Thomas Bevitt, a very capable writer, was chosen Secretary. The choice of these two men showed a disposition in the body to divide the offices, and to promote a sort of rotation in office, as far as possible.

39. Three brethren, namely, James Spencer, Samuel C. Philp, and Charles W. M. Gilbert, were received into full connexion and ordained. And Thomas Demorest was re-admitted into the Conference, who had been located fourteen years, after eleven years previously spent in the itinerancy. Although Mr. D. had been more than usually diligent in preaching in a local sphere, he felt that he was not fulfilling his ministerial obligations out of the itinerant ranks; and God having bereft him of his excellent wife and frustrated his worldly projects, he and his friends thought Providence pointed out the way for his return. Besides, the Conference justly considered that the reappearance of old familiar names in the Minutes would give the Church a prestige which it was very important for it, just at that time, to possess.

40. At the reception of the young men into full connexion, who all spoke impressively, a superannuated minister, once conspicuous in the Conference, reappeared among his brethren as the mover of the resolution for receiving them. This was Wyatt Chamberlayne, of whose "address" the editor of the *Guardian* said it would be "long remembered for its lofty thought and forcible effect." The second address was by the Principal of Victoria College, Rev. E. Ryerson, who made touching allusions to matters advanced by some of the candidates.

41. At this Conference, a measure was enacted which had been desired for several years by a portion of the Con-

ference, though it proved of only temporary duration just then. It is expressed in the following resolution :— "*Resolved*,—That the Chairmen of Districts be stationed on circuits during the present year, and that the President of the Conference travel through the whole Connexion this year; and that provision be made for his support accordingly." The President's travelling at large, it was thought, would largely compensate for the loss of the Chairman's quarterly visits to the several circuits. To further compensate, the following resolution was passed :— "*Resolved*,—That a Missionary Agent be employed in travelling through the Province, and that the Ex-President, the Rev. Wm. Ryerson, be that Agent."

42. To provide for the altered state of things, resolutions were passed, which constitute the basis of our present Discipline on the duty and functions of Chairmen. This experiment was to be pronounced unsatisfactory, after a trial of two years, with a return to the system of travelling chairmen, which lasted another three years, and then, to be done away altogether. When we arrive at that point in our history, the author may have some remarks to bestow on the wisdom of the measure.

43. The districts had to be made smaller, and, of course, more numerous—namely, seven instead of five. The increase of the districts, the reduction of one in the ranks, and the translation of two chairmen into higher offices, occasioned the necessity of appointing four new chairmen. These were E. Shepherd, Alexander McNab, who was also Superintendent of Toronto and Book Steward, Asahel Hurlburt, and Thomas Bevitt. They are thoroughly known to the reader.

44. The ministry was re-inforced by ten received on trial, and two received from another religious body, in

different stages of probationery standing. Those constituting the first class, or those whose probation was just now supposed to begin, were Joseph Shepley, Michael Fawcett, John Williams, George Young, John Gemley, James Hughes, James Elliott, Ozias Barber, Ephraim B. Harper, George Kennedy. Shepley, Gemley, Hughes, Elliott, Barber, and Harper, as having been employed on circuits, have had their previous histories and characters presented to the reader. Two others had been employed the previous year, but nothing has been said of them; these were Michael Fawcett and John Williams. Both were natives of England—the first of Yorkshire, the second of London. Mr. F. was married, Mr. W. was single. The first was a Hercules for strength, the other was more slender and frail. Both were highly gifted men, born preachers, but in different ways. Mr. Fawcett had labored the previous year on the Barrie Mission, along with the Rev. John Lever; Mr. Williams had spent the two previous years alone, as a missionary, among the Indians of Snake Island Though old countrymen, they had both been converted in Canada, and were very pronounced in their adhesion to the Canada Conference in its position at that time. Mr. F. was the fruits of William Ryerson's ministry; and Mr. W., I think, of Jonathan Scott's. Each had a brother in the Wesleyan ministry: the Rev. Thomas Fawcett was a British missionary; the Rev. Thomas Williams was a probationer in the Canada Conference. Poor Williams, was to die at the early age of thirty-six; hale and heroic Fawcett, was to go out, after the age of fifty, to break up the uncultured waste of Manitoba.

45. Two of the candidates had not travelled before; these were George Young and George Kennedy. They were both young and single, perhaps Mr. Kennedy had

slightly the advantage in seniority. Mr. Y. was a native born Canadian; Mr. K. born, I think, in Ireland, but brought up within the bounds of the old Ottawa Circuit. The first, from the time of his conversion, in the township of Hilliar, had been a Methodist; the second, for a time, held Baptist views, which, when once he gave them up, he became a very pronounced Pedo-baptist, and ready to meet all comers on the opposite side. Mr. K. was bold, Mr. Y. modest and retiring. The former was somewhat the better educated, and promised the most at the first; but the good sense, prudence, general consistency, intense study of what related to the present effectiveness of the ministry alone, and quiet devotion to his proper work, was destined to bring Mr. Young from back circuits to front ones,—then to city stations,—the chairmanship of districts,—the secretariate of the Conference,—and lastly, to the honor of being chosen to establish Wesleyanism in the new Province of Manitoba; and, if he live, those qualities and the same course of action, will place him in the very highest positions in the great colonial Wesleyan organization. Both these young men had good personal appearance in their favor; but especially Mr. Young, who looked a stripling like at the first, developed into an exceedingly handsome man, on whose port and presence it was pleasant for the eye to rest.

46. Two other accessions to the ministry were made at this Conference. These were Samuel P. La Dow, and William McEwen. Both of them had labored in connection with the "Franklin Evangelical Lutheran Church:" the former for three years, and the latter for two. Mr. La Dow was placed by the Conference to serve the fourth year of probation; Mr. McEwen commenced the third. The former was married, the latter was single. Mr. McE. had the better personal appearance, but Mr. La D. proved the

more reliable man. He was a great revivalist, and during the time he remained in the country, was the instrument of a great many conversions. McE. did not appear at the next Conference. During the year, he married into a highly respectable Wesleyan family, and left for the United States. His subsequent history is not known to the writer.

47. David B. Madden was out of health at the time of Conference, and was allowed the year to rest. The fall of 1842 was spent by him in serving the Colborne Circuit; and the winter at College, supplying Baltimore on Sabbaths, and holding special services the while, yet the year seems not to have been allowed him.

48. Several resolutions of an administrative character were passed. A committee to ascertain the propriety and practicability of establishing a Manual Labor School among the Indians, and, if practicable, to carry it into effect, was carried. The following brethren, most of whom had had some connection with, or knowledge of Indian affairs, were appointed on this committee : the Missionary Agent, Peter Jones, J. Ryerson, A. McNab, S. Rose, and D. Wright. This measure was perhaps thought the more needful, as the only approach to such a school which the Connexion had ever had, was situated on one of the three Indian Missions which adhered to the British Conference at the dissolution. Nothing came of this effort, however, till after the Union was restored. The two semi-annual Contingent Fund collections were each advanced one month later in the year, and a longer period was given for taking up the Superannuated Ministers' Fund Subscription. A financial schedule for the returns of the stewards was ordered to be prepared ; also each Superintendent was to return a schedule of the religious state of his circuit to the Chairman once a

quarter, a beneficial measure, but now, alas! fallen into disuse.

49. There are several things in the list of stations, as they appear in the Minutes of 1842, which furnish occasion for remark :—As to the London District, the Rev. Kennedy Creighton, on the "Gosfield and Howard" circuit, was to have a colleague "sent" him, who proved to be the supply who was there the year before, Mr. Elijah Harris, who failing to be received with his large family, left at the end of the year, and went to the State of Michigan.

50. In the Hamilton District, there was only one place left for a chairman's supply. That was the first circuit, and first year of the very useful itinerancy of the Rev. William Ames. I am happy to furnish the reader with the following piece of autobiography from the pen of that very worthy brother. Mr. Ames writes me as follows :—"I was born in the town of Frome, Somersetshire, England, on the 8th of December, 1820—came to Canada with my parents and family, in 1832—spent a few weeks in Montreal—and some six weeks in Prescott,—where a sister died; my mother was very ill, and cholera was doing its terrible work upon all sides. In the month of August, we reached Peterboro', then a small village, without a place of worship of any kind other than a school-house or private dwelling. In 1835, a Wesleyan church was built, and dedicated by the late Dr. Stinson. On the 1st day of January, 1836 (being Sabbath) under a discourse preached by the late Rev. John Black, from Rom. xii. 1, a powerful revival of religion commenced; and I, then a boy of fifteen, with many others, became the subject of converting grace. The blessed moment of the first feeling of conscious acceptance with God, through the merits of Christ, was nearly at the close

of a prayer-meeting held in the Rev. John Black's house, on the evening of January the 24th, 1836.

51. "When about nineteen years of age, I was appointed class-leader; shortly after this, exhorter; and then local preacher. Eventually, when a little past twenty-one, I was appointed to the Grimsby Circuit, under the Chairman." [This is the appointment of which we are now writing.] "I entered upon my work with trembling, but the Lord supported me, and the people bore with me. My Superintendent was the late Rev. George Poole. We had a happy and prosperous year. About five months were spent in protracted meetings, and we had some glorious revivals." So much for the commencement of Mr. Ames's labors.

52. As to the Toronto District, all the places were filled by men connected with the Conference, excepting Barrie, where the Rev. John Lever had Mr. Reuben Robinson, a hired local preacher, as his assistant during the year. This was a married man, but without children, in middle life, highly respectable, a fair preacher, and, I have reason to believe, very useful, both before and after his going out of the ministry, and while he was in the field. He was a native of England.

53. The Balsam Lake Mission, on the Cobourg District, was served with the same chairman's supply as taught the school and did the preaching during the previous Conference year. This was Mr. Heman Davis. The Rev. John Sanderson, on the Brock Circuit, in the same district, had for a colleague and successor of Mr. Deverell, a Mr. George Smith, a married local preacher, not long from Ireland, who was very useful as a hired local preacher for several years in various circuits. More of him and others in the same category, at the proper time. George Carr

assisted during a part of this year on the Ashphodel Mission. Particulars hereafter.

54. Augusta District, for this year, has several things in the list of stations to be corrected, or supplied. The Rev. Ezra Healy does not stand among the list of superannuates, where his name stood the preceding year, but it stands as Superintendent of the Augusta Circuit; yet the writer, who was chairman of that district for the year under consideration, knows that Mr. Healy was not the Superintendent of the Augusta Circuit, although he rendered a great deal of help. Also, the Minutes show that he received the usual superannuated preacher's allowance for the year 1842-43. Mr. Nankeville stands as the incumbent of the Cornwall Circuit, but, on the same authority, I have to say, that Mr. N. was in charge of the Augusta Circuit, and not at Cornwall.

55. Before I dismiss Augusta, I may communicate another piece of biographical history. The circuit was large and laborious, and Mr. Nankeville found it impossible to overtake the work, even with his excellent local assistants. Both he and the official board desired me to employ an additional laborer, but no one indigenous to the country could be found. Well on in the autumn, I was called upon at my residence in Prescott, on a Saturday, by a Methodist immigrant from England, a large, genteel looking man, about forty years of age, but very hale and vigorous. He was on his way to the western part of the province, with appropriate implements, intending to settle on a farm. Expecting to stay over Sabbath, and wishing to obtain some reliable information about the country, "Where," thought he, "can I get this information so safely as from the Methodist minister?" From the interview, I dis-

covered he was well-educated and pious ; a native, I think, of Staffordshire ; he had been about twelve years a New Connexion minister, in England and Ireland ; but through dissatisfaction with the working of that system, he retired from the ministry of the body, but had remained an office-bearer and supporter. Finding that he had no children, though married, and that his heart yearned for the ministry if the way opened, I gave him a trial the following day in the Prescott pulpit ; the effort was so satisfactory to myself and the most intelligent of my flock, that I took him on the following Monday into the Augusta Circuit, where it was agreed that he should remain for the balance of the year, on a single man's allowance ; and small it was too, I suspect, even at that. This was he whom we know as the Rev. Michael Baxter. After getting his hand in, by a little practice, Mr. Baxter's character and ministry assumed the features which they continued to bear, throughout his itinerant career. He was truly upright and conscientious, and very punctual and laborious. Very well informed was he, a man of constant reading and continual thought. He loved theology and sermonizing. Few preachers could make a sermon quicker, and had more of them. Not many months after he had entered the work, he said to me, "I have just doubled the cape of four hundred." Had he made fewer sermons, and polished them more, perhaps his preaching would have been more taking with the many. His intellectuality and his abounding in aphorisms, in which he was unequalled, made him the most acceptable among the most thoughtful and well informed : a want of fluency and easy elocution detracted from his general popularity as a speaker. But he was a man to wear and to work. His readiness in penmanship and accounts often preferred him to the secretaryship of the districts in which

he travelled. He was absolutely the readiest secretary I ever knew, joined with accuracy. I have known him to act as his own Minute and Journal secretary at the same time; and to have both the Journal and the duplicate copy (there were no triplicates then) ready for the Chairman's signature, before the doxology was sung and the blessing pronounced; and all this without a moment's assistance from any one else.

56. By Mr. Nankeville's transfer to the Augusta, Cornwall was left vacant. I opened negotiations with a very well-educated and gifted local preacher, though married, to come and supply the circuit, but circumstances delayed his coming, and the circuit would have suffered much, but a young man, lately from England, who had come over for the benefit of his health, came up from Canada East on a visit to a friend at Moulinette, in that circuit. He was a local preacher, and preached a few times with uncommon power, and God gave him fruit. The people besought him to stay with them; he thought it providential, and gave his consent, provided the matter was arranged by authority. They sent me word, and I went down without delay, and found a plain-featured, rather small young man, of about twenty-three years of age, very pious, but vivacious and interesting in conversation. He was a native of Sussex, England. His testimonials were good. He had been about four years converted, a spiritual child of the never-to-be-forgotten Thomas Collins; had been remarkably owned as a local preacher in his native land, and was on the eve of going into the itinerant work at home, when a serious indisposition led his physicians to recommend a sea voyage. When he arrived in the Eastern townships, Canada East, the Chairman of the District, the Rev. Wm. M. Harvard, endeavored to secure his services

for the work in that Province. It was left in abeyance, however, till he should run up and see his friend Forward, at Moulinette, when the necessities of the work in this Province, and the success he met with, induced him to cast in his lot with the Wesleyan Methodist Church in Canada. Such were the circumstances under which the Canada Church secured one of its most discerning, pastor-like, laborious, and powerfully eloquent ministers, whose wise administrative abilities secured all that his zeal and eloquence won to the Church. Yes, this was the advent to Canada of William Pollard, since—bush-preacher, revivalist, pastor in most of our cities, chairman in several districts, Secretary of Conference, and now (1873) Superintendent of the Wesleyan work on the western slopes of the Rocky Mountains, and on the Pacific Coast. A fortunate day it was for Methodism in Canada when it secured his services. Revivals began at once on the Cornwall Circuit, spread all over the circuit, and lasted all the year. He ended with 150 members, which was a vast increase on the previous year. In his vigor, Mr. P. had almost every element of the commanding and successful preacher. Shrewdness, love of those studies which bear on the ministry, tenacious verbal memory, both imagination and passion, and, to crown all, a trumpet-like voice.

57. Dalhousie was a new bush circuit, created this year out of the north-western extremities of the Perth Circuit, perhaps with an appointment or two from the Mississippi. It was left "to be supplied." No supply of sufficient executive ability to organize and work it was to be found: I was, therefore, obliged to take Ozias Barber, the junior preacher at Matilda, who had begun to win golden opinions among the earnest Dutch Methodists on that circuit, and

send him to Dalhousie, where he labored acceptably and successfully till the end of the year.

58. Two or three circuits will have to be mentioned, in reference to the supply at Matilda in the place of Mr. Barber. The Rev. Thomas Demorest received as his first circuit, upon his return to the ministry, the Rideau, but was delayed for a number of weeks in closing up his business, the circuit was suffering, and, as chairman of the district, I cast about for a supply: just then, I was visited by a young man of Scotch parentage and Presbyterian education, who had been converted under the labors of Rev. James Currie, himself a Scotchman, at Perth, where he was learning a trade. At the expiration of his apprenticeship, he went to an academy in the States to improve his education, having been about this time licensed to exhort. After an absence of perhaps two years, he returned to Canada and gave me the call referred to. I took him with me to a camp-meeting and heard him preach. He made so good an effort, we got him equipped, and I sent him to supply in the absence of Mr. D. on the Rideau. He began under great disadvantages, but succeeded passibly well. Upon the arrival of the appointee for Rideau, I sent the young man to Matilda, to supply the place of Mr. Barber. He had the advantage of a fine personal appearance, and some gifts for declamation, but he had a defective verbal memory, and some lack of early elementary training to overcome; but he was cheerful, hopeful, and finally succeeded,—this was Robert Lochead. Mr. Demorest still lacked the colleague promised in the "one to be sent," and a very able preacher was secured, a part of the year, in the person of one, who should have gone into the work in early life, but who had become early committed to business, and except, for these few short months, never went beyond the

sphere of a talented local preacher. This was Richard McConnell, Esq., of Hull, Canada East. I do not exactly remember what prevented his going forward at this time—he was married, and had quite a family.

59. The Byetown District had its full tale of ministers for this year gazetted in the Minutes, except in the St. Andrews Circuit, whose second preacher was to be "supplied;" and the supply was arranged for by the retiring Chairman. In the township of Goulburn, so early as 1822, a respectable Quaker was brought into the Methodist Church, under the labors of the devoted Healy. The name was Morton. He became a useful class-leader, and brought up his family in the fear of God; and had the satisfaction to see all of them converted to God, and occupying positions of usefulness in the Church of his Canadian adoption. Two of his sons became preachers of the Gospel. The younger for a short time in the itinerancy; the elder of the two, after going out, was to spend his life in the work. William Morton, though very pious, fairly educated, and studious, did not promise much at the first, the want of an easy, natural elocution being against him when he began; but study, prayer, and indomitable perseverance, made him at length a good preacher, a successful superintendent of a circuit, and raised him to the rank of chairman, after a lapse of years. Even on this, his first circuit, he gave a good account of himself, and left a good record.

60. One of the very first noticeable events of the year 1842-43 was the *real* opening of the *College proper*, at which time the female department was separated from the Institution, and the College curriculum fairly began, which took place on Tuesday, the 21st of June, 1842. The

ceremonial was presided over by the President of the Conference, who delivered the keys and seal of the College, in appropriate words, to the lately appointed Principal, the Rev. Egerton Ryerson, who some time after this received the honorary degree of Doctor in Divinity from the Wesleyan University in Middletown, Conn., who now entered on the actual duties of the Principalship to which he had been designated some months before. The ceremony was well conducted and imposing; and the inaugural now pronounced by the Principal elaborate and able. It entered into the character of the teaching proposed in the several departments. Two Female Academies sprung up immediately in the town of Cobourg, in lieu of the Ladies' Department of the late Upper Canada Academy. They were conducted as a private enterprize by two of the Professors in the College, one of whom had been the Principal of the Academy: these were Professors Van Norman and Hurlburt. They were both Wesleyan ministers; and both Institutions, for a good many years, rendered good service to the Methodist body. They remained in Cobourg as long as their respective Principals remained in connection with the College; after that connection ceased, Mr. Hurlburt's Institution removed to Toronto, and Mr. VanNorman's to Hamilton, where it bore the name of the Burlington Ladies' Academy, and performed a good work for the Church and the country for a number of years.

61. The Editor of the *Guardian*, the Rev. J. Scott, gave an early article on "RENEWED MINISTERIAL CONSECRATION;" and the early numbers of that paper for that Conference year teemed with notices of camp-meetings to be held, or accounts of the services and results of such meetings. The Gosfield, St. Thomas, Albion, Muncey,

Cavan, Cobourg, Mississippi, and Grand River Circuits and Missions, rejoiced in these revival efforts. The last mentioned was very powerful: it was largely served by old-style local preachers, who preached with liberty and power; such as Watson, Matthews, Bouslaugh, and Smith Griffin, along with some that were younger. Peter German, now in the itinerancy, helped effectively at this Meeting.

62. The Methodist public, from Toronto downwards, was cheered, during the late summer and autumn of the year 1842, by a visit from the Rev. William Smith, formerly of Canada, but at that time of the city of Boston, which proved to be his last interview with the people of his native province and the church of his early choice and ministry of the Word, as he was summoned to his reward a few months afterwards. He died at his post.

63. This Conference year was marked by the death of a number of excellent lay friends, both male and female, who had been identified with Methodism in the Province from an early day: among those was Mr. Stodard Bates, a worthy Methodist of long standing near Cobourg; Mrs. Lavinia Burdick, wife of Caleb Burdick, local minister, converted under Dunham at the first Quarterly Meeting held at Long Point; and also, the never-to-be-forgotten Huldah Ryan, relict of the late Rev. Henry Ryan, who died in great composure, and requested to be laid by the side of her husband at the Thirty Mile Creek. She was visited in her last sickness and buried by the Rev. George Poole.

64. While some of the lowly members of God's Church were passing away to their reward, God saw fit to summon one who had filled a more conspicuous place in the eye of the public—for the Province was solemnized by the death

of another Governor. This was Sir Charles Bagot, who expired at Kingston, May 17th, 1843. The *Guardian* was placed in mourning out of respect for his memory.

65. This was a year of great activity and prosperity in connection with the Canada Conference. Its missionary staff was strengthened by the return to the Province and the Canada Church of two able preachers in the Indian language—one a native Indian, the other one, who had been pronounced by an old chief, "an Indian in a white man's skin." The first was George Copway, a member of the Rice Lake band, converted in boyhood, educated in our mission schools, and had been useful as an interpreter and subordinate laborer in the missions; but, being lent to assist the Methodist Episcopal Church of the United States in their Missions of the Far West, he had graduated into the ministry of that Church, and had been for some years a member of the Indian Missionary Conference. He was an exceedingly clever man and good speaker, both in Indian and English. Being the son-in-law of an English gentleman, near Toronto, and influential member of the Wesleyan Methodist Church in Canada, the way was made easy for Mr. Copway's return, and he was considered quite an accession to the ministry of the Church; and, had he possessed as much stability of purpose as he did of talent, it would have been even so. I need not say the other preacher was Thomas Hurlburt, who had been for some years under the direction of the British Conference on the northern shores of Lake Superior. Both these brethren travelled extensively in the Province during the season of Missionary anniversaries for this Conference year, and their labors were of great service to the cause of missions.

66. This department was prosecuted with unwonted

vigor during the year. The President of Conference, the Rev. Anson Green, took with him Mr. Hurlburt and Mr. Herkimer, a native preacher, and traversed the country from Toronto westward, holding, with the further aid of the ministers on the route, all the principal anniversaries in that half of the Province. The Missionary Agent, the Rev. William Ryerson, took Mr. Copway as his colleague, and did the same, with the assistance of brethren on the route, for all the eastern part of the Province. There was never more enthusiasm in the Missionary Meetings in this Province than during the period of which we write, and the pecuniary results were very encouraging. The temperance cause was strenuously advocated during the year, both by the organ of the Conference, and its individual members.

67. It is to be regretted that our limits forbid a more detailed account of the revival efforts and successes which marked this year, to say nothing of the doings of individual brethren, several of whom, comparatively young, began to show uncommon aptitude in winning souls, such as Pollard, Harper, McCullough, Taylor, and many others, who began now to come to the front, and to make themselves felt in almost every sphere of the church's enterprises. The reader will perhaps not be surprised to hear that the numerical increase bordered on four thousand—that is to say, it was the noble gain of 3,833.

68. The first examination of Victoria College, as a college, took place before the Conference year ended; that is, on the 17th of April, 1843, and was in all respects encouraging. It is pleasing to remark the eminence to which some of the students in the collegiate department have since attained. Among the "Merit Students" appear

the following names: Oliver Springer, afterwards Judge of Surrogate; Samuel S. Nelles, now President of the College; W. H. Bouse, an eminent physician; Wesley P. Wright, Professor in the Wesleyan Ladies' College; James C. Aikens, member of the Dominion Government.

69. My inability to find the necessary materials for illustrating the labors and successes of the BRITISH WESLEYAN MISSIONARIES IN CANADA WEST, during the year 1842-43, will make my account of them very brief; and what I have to provide is unfortunately fragmentary as well. For what little I have gleaned, I am principally indebted to the politeness of the Rev. John G. Manly, then one of that body of laborers. Whatever I furnish within marks of quotations, without further remark, must be credited to him.

70. "The Canada Western District Meeting commenced at Hamilton, May 11th, 1852, and closed on the 19th." It "recorded the erection of several new chapels, and the proposals and arrangements for the erection of others." Also, "numerous and pressing invitations in various directions for British Wesleyan Ministers." There were the "formation and prospects of some new circuits" reported, "together with the increase of 805 members and 181 on trial." On the 8th of that month (May, 1842) "a new chapel in Chinguacousy, 21 miles from Toronto, had been dedicated by Messrs. Stinson and Richey. The collection was £8 5s." ($33.)

71. "The Stations of the British Wesleyan ministers in 1842," were as follow:—

Toronto—M. Richey, John C. Davidson.
Kingston—J. P. Hetherington, James Booth.

Hamilton—John G. Manly.
London—Ephraim Evans; E. Stoney, Supernumerary.
Amberstbury—One to be sent.
Goderich—James Norris.
Warwick and Adelaide—John S. Marsden.
Barrie—Wm. Steer.
Brock—Edward Sallows.
Belleville—John Douse.
Peterboro'—Henry Lanton.
Guelph—Thomas Fawcett.
Brockford and Grand River—John B. Selly.
Woodstock and Stratford—Henry Byers.

INDIAN MISSIONS.

Alderville—William Case.
Rice Lake—John Sunday.
St. Clair and Sarnia—William Scott.

JOSEPH STINSON, *Chairman.*

72. Mr. S., however, was soon called home. Mr. Stinson and family embarked for England, at Quebec, June 29th, 1842, in *The Toronto.*" That worthy and gentlemanly Christian minister remained in his native country till after the Union was reconstructed, (to which he contributed his influence,) travelling while there, the Seven Oaks, Sheffield West, Leeds First, London Third, Bradford East, and Manchester Second Circuits.—(*Cornish.*)

73. The above list of appointments places Mr. E. Evans at London without any effective colleague, but we incidentally learn that he received one through the course of the year. This was John Breden, who has kindly furnished the following particulars, at my request:—" I was born

August 7th., 1819, in Enniskillen, Fermanagh Co., Ireland. Spent about ten years (from 11 years of age till my 21st) in a large manufacturing establishment in Liverpool, England. Was converted to God in Wesley Chapel, Liverpool, under the ministry of the late Rev. Robert Young, (once President of the English Conference) on the 8th of March, 1838. Made a local preacher there in 1840. Came to Canada late in 1841—was sent to London, Ont., by Dr. Richey, in August, 1842, as assistant to Dr. Evans. My first circuit (with London as the centre) embraced St. Mary's eastward, and Tyrconnel westward—60 miles distant. In the Queen's Bush,—St. Mary's neighborhood—had to carry in winter oats enough in my cutter to keep my horse during my stay—preached, eat, and slept with the first settlers in their primitive shanties—tying my horse to a sapling on the sheltered side of the shanty for the night—no stable in several places. Had good times, and several conversions to God at most of the appointments."

74. This young man, (for he was then quite young),—with regard to beauty of person,—manners,—education,—and native preaching ability, promised much ; rather above the medium height and size, symmetrical, with fair and florid complexion, and abundant curly locks ; clear, sharp, and ringing voice, and distinct enunciation ; a splendid English education, with some classical attainments,—a bold, free, accurate writer ; and for taste, clearness, point, and proper proprieties in the pulpit, he has scarcely ever been equalled in the Canadian connexion. Whether he has achieved as much as he might have done, with these advantages, we leave him to decide.

75. We have every reason to believe that the preachers of this section of Methodism labored very hard, and suffered

some, if not much, their appointments being so widely spread from each other, and that this Conference year in particular was one of great activity, but we have not found materials for further illustrating them. The British Minutes, however, report no increase on this year 1842-43, for Western Canada, but place the members at 1627, what they were the year before. The Rev. Wm. Scott says this was "for lack of returns."

76. Before closing the account of this section of Wesleyan laborers for theyear, I am happy to furnish a glimpse once more of the Rev. Wm. Case, from a personal letter to "the Rev. Wm. Scott," at "Port Sarnia," and dated "Cobourg, September 13th, 1842," which, while it reveals a little of these brethren's operations, shows the unabated missionary solicitude of Mr. Case. It is as follows :—

"DEAR BROTHER SCOTT,—We hear nothing of the result of your Mission to Manitoulin. Suppose we shall see in the *Wesleyan* an account if any incidents of interest or encouragement shall have occurred. My principal object in writing is to inquire about your Missionary Meeting. At the District Meeting, some conversation was had on the propriety of holding meetings in the west this fall, as there has been so much uncertainty in getting into that country in winter. Have you concluded anything about it? I should be willing to make you a visit by water this fall, if you should conclude to have your meetings at St. Clair and Amherstburg. Please write me on this subject. Direct to Cobourg.

"I have just returned from the Genesee Conference, now in session at Rochester. Bishop Hedding presides. Their Anniversary Missionary Society was held on Sunday evening last, and a very delightful season it was. The speakers were Bro. Filmore, myself, John Sunday, Faunchey, a Bro. Cross from Onieda Conferenee, and C. Pitman, the Missionary Secretary. The avails of the meeting were about $300. This is thought very well for the hardness of the times. We enjoyed great freedom and were treated with much kindness and attention by the preachers and people. As yet, we

hear nothing from the British Conference. I suppose we shall soon. Our Mission [Alderville] is doing well,—no ma erial occurrence since District Meeting. With kind love to Mrs. Scott and all friends,

I remain, dear Brother, ever affectionately,

WM. CASE."

77. The Wesleyan Missionaries for Canada East, meet in District Meeting, on the 19th day of May, 1842, for the first time out of Montreal, namely Odelltown, the residence of the Chairman of the District, the Rev. Wm. M. Harvard. The record of those present includes the name of Hugh Montgomery, late of the Canada Conference, who, in going over to the British Conference, we believe, stipulated not to be placed in immediate rivalry with his late co-adjutors.

78. Malcolm McDonald, "who had passed his examination very satisfactorily," was "unanimously and cordially recommended by the District" "to be admitted into full connexion at the ensuing Conference." There were none left in the District in any of the intermediate stages of probation. There were no candidates for reception on trial, unless it were that of Mr. Flanders, who was recommended the year before, and who had been employed on a circuit during the intervening year "as a hired local preacher," but of the official decision of the British Conference on whom the District Meeting was not informed. Hence the following Minute was passed: "He has given us great satisfaction by his conduct, and has been made very useful. We earnestly request the Committee's decision upon the case, if it has not already been made."

79. The Brother Elliott, received after long delay, by the British Conference the year before, had died during the year. "His general health had, to all appearance, been

restored to its former vigor, and gave promise of many years' devoted effort in the cause of the Redeemer. But he was mysteriously carried off by a malignant fever, after a short illness, while pursuing his high and holy vocation on the Wesleyville station. His end was marked by great peace and confidence in God. As an expression of his unfailing attachment to our beloved Methodism, he bequeathed to our Mission Fund one-third part of an estate he had purchased. This, however, through some informality will be lost to us." There was found no objection to any one of the brethren in any one particular.

80. This meeting made considerable changes in the stations published by the Conference. As modified, they stood for the year 1842-43, as follows :—

Quebec—Matthew Lang, James Brock.
Montreal—William Squire, John Borland.
Three Rivers—Robert L. Lusher.
Wesleyville—Malcolm McDonald.
St. Johns—Benjamin Slight.
Russelltown, &c.—John Raine, Rufus A. Flanders, Assistant Missionaries.
Odelltown—Wm. M. Harvard.
St. Armand—Richard Hutchinson, Hugh Montgomery.
Durham—John Brownell.
Shefford—Edmund S. Ingalls.
Stanstead—Robert Cooney.
Hatley and Compton—John Tomkins.
Melbourne—Edmund Botterell.
Ireland—Thomas Campbell.

At this meeting the Rev. Robert L. Lusher was recommended to have his relation changed from a supernumerary

to that of an effective laborer, and placed in charge of the easy Three Rivers Station.

81. The brethren of the Canada Eastern District were now entering upon what proved to many of them a very anxious year—those of them especially on the south-eastern frontier, or what was usually called the Eastern Townships. Those townships abutted on the United States, and were largely occupied by people of American origin. Any movement of the public mind relating to religious matters, in the neighboring Republic, naturally affected them. This was the eve of the time set by a visionary expounder of prophetic numbers, a Mr. Miller, for the second advent of the Son of God to earth, and the destruction of the world by fire, which was fixed, if I mistake not, for the 23rd of April, 1843. Unhappily, a talented and influential minister, the Rev. Richard Hutchinson, stationed at St. Armand, imbibed what were called Advent views, and continued to spread them in the Wesleyan community, till, being pressed by his ministerial superiors to keep silent till the District Meeting, he left altogether before the year was out, and retired to the United States. The Adventists made large drafts on the Methodist Societies. They took away a class of persons, who, so long as they are rightly directed, give force and energy to a religious community—namely, the emotional and demonstrative. The outgoing of these, which continued for several years, inflicted a loss on Methodism in those parts, the effects of which it continues to feel to this day.

82. The Rev. Robert Cooney was on the frontier during this Conference year, namely at Stanstead, and has recorded the state of matters in his autobiography, from the pages

of which we transcribe the following:—"The head of the Stanstead Circuit extended in a southerly direction, to the lines which separate Canada from the State of Vermont. Owing to this local circumstance, there is always a great influx of preachers of different *sects*, and preachers of *no sects* at all. A great many came at the time to which we are now alluding, who had Mr. Miller's views, and labored hard to propagate them. The burden of their preaching was, that the world would positively come to an end in March, 1843." "Their charity consisted in getting for themselves all they could; and their meekness and gentleness were forcibly displayed in the manner in which they abused and denounced all who differed from them. Ministers were 'dumb dogs that would not bark;' 'lying prophets;' 'wolves in sheep's clothing;' 'hirelings, robbers,' &c. A few of the many that were carried away by the fatal delusion, 'returned to the Shepherd and Bishop of their souls;' but by far the greater number remain in their fallen and lapsed condition."

83. We have not the material or space for further particulars, but we are happy to record, that despite all these discouragements, the brethren reported at their ensuing District Meeting a net gain of 357, which by a mistake at home, of which this District afterwards complained, they received a credit in the printed Minutes for a gain of 118 only. The total strength of Wesleyan Methodism in Canada East and West amounted to 28,974. The items which made that total were as follows:—Canada Conference, 23,311; Eastern District, 4,036*; Western District, 1,627.

* MS. Minutes.

1843-44.

84. The Conference of 1843 met, according to appointment, in Hamilton, on the 14th of June, and continued its sessions till the 23rd. The Rev. John Ryerson was elected President, in all respects deserving and capable; if there was a fault about him, it arose from his having taken for years so controlling a part in the debates of the Conference, which led him, perhaps unwittingly, to interfere with the discussions more than is usually supposed to be desirable in a presiding officer. The Rev. Alexander McNab made a neat and competent secretary.

85. Messrs. Tupper, Cosford, Price, La Dow, Lachlin Taylor, James Hutchinson, and George Copway (Indian) were received into full connexion with the Conference, and obtained full ministerial orders. They all spoke at their public reception, excepting Messrs. LaDow and Copway. The case of the former was not decided in time for the public reception, and Mr. Copway's address was excluded for want of time. The Rev. Samuel Luckey, D.D., Delegate from the General Conference of the M. E. Church in the United States, once a laborer in Canada, much to his own and the Canada brethren's satisfaction, was present at this Conference, and spoke at the reception of the young men, and also preached the ordination sermon on the following Sunday.

86. We transfer a paragraph from the *Guardian* of June 21st, 1843, to our pages, relating to Conference matters, which will speak for itself:—"Ten young men have been received on trial for our ministry, besides at least four who may be employed by the chairmen; and as an answer to persons who doubt and try to weaken the attachment of

oldcountrymen to our Church, it may be stated that most of the fourteen young men who have offered themselves are from England, Scotland, or Ireland." "Some of the aged ministers have almost done their work; but it is evident others, in sufficient numbers, are raised up to take their places. Thus does the true succession run. One beloved minister, the Rev. George Ferguson, who, some of his brethren thought, had labored long enough for his strength, was desired to continue his valuable labors some time longer, and gladly consented. From him we learn that he has been an itinerant minister twenty-seven years, and began his career on the Ottawa Circuit only a few years after Dr. Luckey was stationed there; that Brother F. has travelled 100,000 miles in that time, preached about 9,000 sermons, administered baptism to 3,000 children and others, admitted more than 3,000 persons on trial for membership, married 200 couples, buried 400 individuals; during the 27 years he has been on 14 circuits, and in one of his early itinerant years received only $15 in cash for himself and family, eight in number, and the same year paid for expenses of removal $66. To such heroic and self-sacrificing men of God will it be said, when the day comes for the distribution of rewards, 'Well done, good and faithful servants.'"

87. The "Miscellaneous Resolutions" were mostly of a routine character. Messrs. John and Egerton Ryerson and Anson Green were appointed the Delegates to the General Conference of the M. E. Church in the United States, to be held in the ensuing May (1844.) It was decided to continue the Travelling Presidency; also the Missionary Agent, and the Rev. William Ryerson was continued in that office.

88. The eleven brethren received on trial were the following:—Abraham Sickles (Oneida Indian), Wm. Dixon, John Goodfellow, Wm. Ames, Wm. Pollard, Reuben Robinson, Charles Lavell, Wm. Herkimer, George Carr, Michael Baxter, and Wm. Morton. Of these, Messrs. Ames, Pollard, Robinson, Baxter, and Morton, were employed during the previous year under chairmen, and have been introduced to the reader. Also, Messrs. Lavell and Carr had labored part of a year; we are almost certain Mr. Goodfellow had likewise; and the others may each also have done something in that way. But we must proceed to furnish briefly such information as we have received as to their previous histories and manner of being introduced into the ministry.

89. *Abraham Sickles* was a member of that section of the Mohawk tribe, or nation, of Indians, designated as Oneidas, born in the State of New York, near Oneida Lake. His forefathers were theoretically Christianized, so that he was never a pagan idolater, but he and his friends remained destitute of the power of religion till they were visited by some of the converted Methodist laborers from Canada, in 1828 and '29. I believe he had began to exercise his gifts as a public speaker in his native country. Some time previous to 1840, a large number of his fellow-countrymen became dissatisfied with their treatment by the United States authorities, and came to Canada and purchased a tract of land on the south shore of the River Thames, in the vicinity of what has been called Munceytown, where they settled. Mr. Sickles became almost the sole instructor of that colony. He was large and portly in person, grave in demeanor, fervent in spirit, and, it was said, gifted as a preacher in his own language, being also possessed of some

education. He has proved himself a judicious, capable, reliable laborer.

90. *William Dixon* was of pious English parentage, medium stature, and of ordinary promise, as far as talents were concerned; but failed to preserve the moral purity which is properly expected in the Christian ministry, and his name was dropped at the end of this year.

91. *John Goodfellow* was a man to whom no exception could be taken. He was a native of the north of England, converted in early life, and became a Wesleyan local preacher in his native land. He had not been long in this country when he offered himself to the Conference. The society into which he was cast after arriving in the Province, introduced him among the Primitive Methodists, for whom he supplied for some little time, before becoming acquainted with the W. M. of Canada, under whose direction, I think, he had labored on some circuit in the Toronto District before the Conference of 1843, as a chairman's supply. He had received a good education, which he had assiduously improved by private study, becoming possessed of considerable classical learning. He was amiably pious, and naturally eloquent as a speaker. He was rather small in size, and not very robust in health; but labored faithfully, though not of a pushing, demonstrative temperament.

92. *Charles Lavell.* Not having received any particulars from this highly respectable minister, I must fall back on the knowledge of him gleaned by an acquaintance of more than thirty years. I should, therefore, pronounce him of Irish parents, who, perhaps, were of French extraction; converted among the Methodists, I think, at Weston. Early left an orphan, but somehow became well educated in early life. When a lad, he served as a salesman in the

Wesleyan Book Room, where he acquired large information of Wesleyan matters, and improved his contiguity to Upper Canada College by attending its sessions, and getting a measure of classical training. He was naturally tasteful and studious, and judiciously improved his fair opportunities. He has been a pure and exemplary character from the first. He had been employed a part, at least, of the preceding year on the old Yonge Street Circuit, where he gave promise of his after usefulness. He was then about twenty years of age, not large of stature, and had not yet outgrown his boyish plumpness of face and figure; but the tidiness of his person and the gentility of his manners earned him respect. In the midst of all, a thorough Wesleyan was he, and destined to fill the best positions in the connexion.

93. *William Herkimer* has already appeared as a useful Indian interpreter and laborer in a subordinate capacity, sometimes having charge of a station. It was now thought that he deserved recognition as a preacher in connection with the Conference. We have cause to believe that his father was a white man, but his mother was of the Credit Chippewas, with which band he was brought up without education. Nor was he so successful as some others of his tribe in acquiring learning, after the missionaries had introduced schools among them; yet, being gifted, consistently pious, zealous for God, and more influential than most, he was found to be a useful laborer in the mission field.

94. *George Carr.* This brother has kindly furnished me with the following account of himself:—"My parents resided at the time of my birth near a little village named Ainthorpe, in the North Riding of the County of York, England. My birth took place July, 1817. My father died

when I was only eight years of age, which limited my educational advantages.

95. "In 1834 I emigrated to Canada, and settled in the township of Cramahae. In the spring of 1835, I was deeply convinced of sin under a sermon, after which I had no peace of mind till I fouud it in the blood of atonement. I received pardon the September following, in a Sabbath-evening prayer-meeting in the old church, Colborne. I was received into the Wesleyan Church by the sainted Simon Huntington.

96. "From the time of my conversion, I had an impression that I had a work to do for God, but on account of wanting educational advantages, I never hoped to rise higher than a local preacher. In the spring of 1840, I made arrangements to attend our Academy at Cobourg. I remained there till the autumn. The unhappy disruption between the English and Canadian Conferences interrupted my studies. Being a local preacher, I was urged to supply a vacancy on the Stamford Circuit, with promise, that when the emergency was passed, I should be permitted to return to study: but I never got back to College. By laboring hard on that Circuit, I lost my health and had to return home. My health was not restored till 1842, when I was called upon by the Chairman of the Cobourg District to assist John Williams on the Ashphodel Mission." Mr. Carr, therefore, was twenty-five years of age when he was finally committed to the itinerant work. He was sizeable in person, dark-complexioned, smooth-faced, modest, but very pious and zealous for God, and made a fair and faithful preacher.

97. The changes which befel the brethren by the appointments made at this Conference are discoverable to those

interested from the General Minutes for 1843, and the individual cases can be determined by searching Mr. Cornish's invaluable Hand-Book, but there are some supplies for vacancies, which are not discoverable from either of these two sources. To these I will address myself in a few lines. The London District was complete. The newly acquired Indian preacher from the Western States, George Copway, was sent to Saugeng. The same may be said of the Hamilton District as the London. Its stations exhibit a very active laborer, from partial failure of health, as a superannuate, residing at St. Catharines, in which relation he continued two years. This was the devoted Joseph Mesmore, who was enabled to resume again, after two years' retirement, and to spend almost another twenty years in the work.

98. The Toronto District left several places to be supplied. The venerable Ezra Adams, on the Newmarket Circuit, needed a colleague; and the Rev. John Baxter, on the Markham Circuit. Mr. Adams had his own son-in-law, and therefore a married man, Mr. Benjamin Jones, sent to his assistance. He was the youngest son of a good father, and brother of the Rev. Richard Jones of the Wesleyan, and the Rev. George Jones of the Episcopal connexion. He was first converted while the writer was on the Perth Circuit, and restored and quickened to usefulness on the old Augusta Circuit. He had the Jones' compactness of build, and even more than the Jones' beauty of person. He was not so well educated as his elder brother, but, in his own way, he had as much natural aptitude for preaching as either of his brothers. Possessing such a wife as he did, his being married was no real reason to debar him from the ministry. His early efforts were promising, and had

his good wife been spared to him, it is likely he would have been still in the Wesleyan ministry; or had he possessed his eldest brother's reverence for connexional authority, this might still have been so.

99. The supply for Markham was a Mr. Robert Carter, a native of Ireland, where he was first converted. He was restored, after a youthful relapse, under John Carroll, on the Cobourg Circuit, at Newtonville. He had spent some time at Victoria College before he was called out, and proved to have a good mind for study. He was a serious young man, but peculiarities of disposition prevented his long continuance in the itinerancy. He afterwards became a physician.

100. A letter from the Rev. John Lever informs me that Mr. "Reuben Robinson" was not his colleague on the Barrie Circuit, but Mr. Richard Williams. He was the eldest brother of the Revs. Thomas and John Williams, and a married man, which was the principal reason for his not being introduced to the Conference. I suspect he had enjoyed educational advantages in England, which his junior brothers had not. He was a good preacher and shrewd man of business, and I think without children; so that I believe his rejection was a mistake. He continued to labor as a hired local preacher till the Union was restored, and then became a Congregational minister. But more of him anon.

101. The Brock Circuit, then connected with Cobourg District, was left to have both its preachers supplied by the chairman. Heman Davis, late of the Schugog Mission, whose history and relation to the work have been narrated, was in charge; and Mr. George Smith, who had been there the preceding year was continued on the circuit. Bating

the want of orders, they had ability enough, to do the circuit justice, presuming that they were faithful, but there were awkward embarrassments arising from rival efforts.

102. One of the preachers on one of the richest circuits in the Bay of Quinte District, the Hallowell, and the colleague of the chairman, the Rev. R. Jones, was a "supply;" but then he was a supply equal to the claims of the place. He was a native Canadian, of a sturdy U. E. Loyalist stock, and a Methodist of the Methodists. Not courtly, or polished was he—he was too tremendously energetic for that—but classically educated. He had graduated to an M.D., and had been in practice as a physician at Newburg for several years. I think he was early converted, and had been for some time a very efficient local preacher. His preaching labors and his efforts in the temperance cause, in behalf of which he was one of the most fearless and persuasive advocates, rendered his influence in his own locality a great power for good, throughout a wide circle around. He stood high for integrity as a business man; he was very successful in his profession, and wealth was fast flowing in upon him, when, at the earnest request of leading ministers who knew him, he left all his worldly engagements and went into the itinerant work. With the experience of Mr. Jones to guide this ardent neophyte, revivals swept around the circuit, and they reported a noble membership of 907, at the next District Meeting; being 224 net gain on the previous year. The most who read this book will identify by our description, the Rev. Isaac Brock Aylesworth, M.D. With no beauty of person, Mr. A. had, perhaps, one of the most wiry, enduring bodies ever inhabited by a human soul. His age at this time was perhaps 34.

103. *Robert Lochead*, who came to view in the annals of

the previous year (1842-'43) as a chairman's supply on the Rideau and Matilda Circuits, was not received on trial by the Conference, principally on account of some reported educational deficiencies; but he was still continued on a circuit under a chairman, and sent with a superintendent who was qualified and expected to remedy those deficiencies. The circuit to which he was appointed was Sidney, in the Bay of Quinte District, and the superintendent was the Rev. Wellington Jeffers. The result answered expectations, and Mr. Lochead was received the following year.

104. The Augusta Circuit, in the district of the same name, for a second preacher, was to receive a chairman's supply. An attempt was made to get this brother on a circuit before, and his name was down for the St. Catharines Circuit, so long before, if I mistake not, as the Special Conference in 1840, but he went not, and he arrived late on his circuit this year. This was Ralph Harnden, if not an American by birth, of American parentage, but brought up somewhere in the Whithy country, Canada. He was respectably connected, and of rather superior education, but the higher part of his education had been received in the United States and possessed the American character; and his pretentious, declamatory style of preaching, not devoid of eloquence, would have been better received across the lines than in Canada—although he stood high with the lovers of the sensational. He was about twenty-nine years of age, had been in extensive business, from from which he found it hard to disentangle himself. He was a widower also, having buried a most excellent wife, a younger sister of the Rev. Solomon Waldron. He was well received in the Augusta Circuit, and made useful. His circuit recommended him at the end of the year, and the

Conference received him, but he failed to go to his next year's appointment, for which he wrote me, the chairman, a most singular apology. After some years, I saw his name as a travelling preacher in the Minutes of the Canada M. E. Church, out of which I think it has again disappeared. He was adapted to make friends and excite affection, but I suspect he often changed his plans. With a tender remembrance of his acquaintance, I give him a niche in these memorials.

105. The Rev. Wm. Willoughby, a bachelor, was in charge of the Rideau Circuit, and had a married man, a native of Ireland, who had been a local preacher, for his colleague. He had good personal appearance, strength of body and voice, warmth of temperament, and even natural abilities, which would have rendered him useful, had he not in the end fallen into a snare, which disgraced himself and the cause. We, therefore, consign his *name* to oblivion.

106. The first supply required on the Byetown District, was on the Richmond Circuit, and sent there by the writer's agency. This was a man very dissimilar to the two previous subjects—modest, to timidity, but pure in habit and sterling in principle. This was Charles Taggart. The Rev. Wm. Young claims him as the fruit of his ministry on the Crosby Circuit, in 1838. I furnish the following sketch of him from the pen of the Rev. James Hughes, after Mr. T. had been fifteen years in the ministry :—

A native of the County of Leeds, Canada,—a grandson by the mother's side of one of the first and best known of patriarchal Canadian Methodists—father Merriman,—now in heaven. Of fair complexion,—handsome when young. good height, but shoulders stooped, causing him to have an older and more venerable appearance than his years entitle him to,—grave solemn countenance,

with a tinge of melancholy, but occasionally lit up with a sweet, calm smile, the personification of humility,—good voice, deeply plaintive and pathetic, but its effects are frequently impaired by bad pronunciation, as in the word Christianity, the broadest sound of *a* is given : how he acquired the habit is hard to tell, as Canadians in general pronounce accurately. He is not superior as a scholar or preacher, yet many with far greater pretentions cannot preach as well. It is said by those competent to judge, that the best sermon preached at a late camp-meeting in Whitby, was by him. A species of inspiration sometimes attend men like him of deep and ardent piety and warm feelings, giving them an eloquence of the most effective kind,—but an inspiration which they cannot by any means command at pleasure. To preach so as to be useful, and to win souls for his Master, the talents God gave him have been sacredly and successfully appropriated, and all his reading and thinking have been directed to that one object. He is one of a devoted and glorious brotherhood, who believe they are preaching to no purpose, and effecting no good, unless they have " Revivals." For these he will preach, and exhort, and sing, and pray, and weep ; good in conflict whilst successful,—good even with a fair prospect of success,—but reverses and defeats he is unable to bear. He then becomes an Elijah under the juniper tree. Such is Bro. C. TAGGART."

107. The Buckingham Mission was left to be provided for. The provision was a married man, but without children, and comparatively young, a native of England, where he had been a Wesleyan local preacher. This was James Greener, who, I think, had lived some time in the city of Montreal, after coming to Canada, but who had come to the assistance of the Canada Conference, upon hearing that laborers were needed to fill up her ministerial ranks. He was a man of average size, attainments, and preaching abilities, destined to conduct himself in a way not to be objected to. The Rev. James Hughes said of him in the middle of his career :—

"He really has much general knowledge, and a ripe, sound and calm judgment; and there is more warmth in his heart than in many a heart better housed. There are few articles in a dry-goods store, wholesale or retail, but he can tell their value. He can tell you whether a guinea has been clipped or not, by weighing it on his forefinger. Give him some complicated and chaotic account to reduce to order, and you will learn that his youth was not spent in verdant idleness, or that his mind was not properly pruned and dressed,—that much of that which is capable of producing useful fruit was engrafted in his nature and habits, and that now he need not preach for a mere living. Better thinker than talker, but better talker than declaimer. Perhaps never obtained 'license to exhort.' What he knows, he understands well—better than he can give the people to know. Voice not strong; and in the pulpit he is cool and deliberate, feeling his way carefully along; attaches more importance to ideas and arrangements, than to mere sound; is a good financier, and will, instead of seeking trouble, carefully avoid it; enjoys a calm better than a storm."

108. The year preceding this, that is at the Conference of 1842, the first permission was given to probationers for the ministry to vacate the circuit work and go to the College to improve their education. Two only had been allowed to go there, and Messrs. I. B. Howard and Matthew Connor were the fortunate persons. This year, the precedent then set was followed, by allowing Mr. Connor to remain, and sending Mr. Daniel Wright to Victoria. Mr. Howard resumed his circuit work, and was employed as missionary on Wolf Island, with a view to his being a frequent supply for the Kingston pulpit.

109. The Rev. David Wright was withdrawn from the Credit Mission during this year to act as Agent on behalf of the Book Room and Connexional Funds, a position for which he was well adapted; and the venerable George Ferguson was called out of his seclusion to supply the place of W. in taking charge of that Indian flock.

110. The year 1843-44 was one of great activity in all departments of connexional work. Camp-meetings were held in the following circuits and missions, and possibly others which we may have overlooked: Muncey, Oxford, West Gwillimsbury, Augusta, Simcoe, Carlton Place, Grand River, Gosfield, South Crosby, and Cornwall Circuits. The field-meeting also was quite observably resorted to during this year; while protracted meetings, often growing out of these other agencies, were prosecuted with quite their usual vigor and assiduity. As the result of these efforts, together with the blessing of God on the continuous labors of a more ordinary kind, revivals prevailed in many circuits, from several of which news was from time to time given through the columns of the *Guardian;* such as from the Niagara, Colborne, Matilda, Murray, St. Andrews, Waterloo, Cornwall, Osgoode, Napanee, Marmora, and Toronto City Circuits.

111. The President, the Rev. John Ryerson, travelled from end to end of the Province, endeavoring to subserve the interests of every part of the work. The missions were well served, and strenuous effects were put forth to diffuse a missionary spirit throughout the connexion and country, and to raise the necessary funds to carry on this pioneering part of the work. The deputations were not, as now, of District organization, but of a Provincial character. The Missionary Agent, aided by the Rev. Richard Jones, took the eastern half of the Province, and the President of the Conference; assisted by the Rev. Peter Jones, largely did the same for the western section of the Province. The Revs. Anson Green, Wilkinson, Warner, Musgrove, and many others, rendered very efficient aid in these meetings, wherever and whenever time and opportunity allowed.

Never was more enthusiasm thrown into the missionary anniversaries than during the period of which I write.

112. The editor of the *Guardian*, as he had done from the commencement of his career, stood aloof from politics, but employed his pen and columns to infuse energy into every department of the Church's legitimate work; and employed both one and the other to countenance all outside, or general efforts for reforming evils and promoting benevolent objects, especially in the cause of temperance, which nearly all the ministers of the body entered into warmly. The Rev. Henry Wilkinson might be mentioned as foremost among these advocates.

113. But these endeavors to advance the interests of true religion and its adjuncts were not put forth without considerable opposing forces. To say nothing of the enfeebling tendency of divided Methodist efforts, Millerism was rampant during the whole of the year 1843, and when the incoming of the year 1844 falsified its predictions of the second advent, it refused to die, but went on devising specious explanations to keep its unfortunate dupes within its grasp, introducing, the while, the doctrine, or error, of annihilation, with which heresy the cause of truth has had to combat from that time to this. Tractarianism, which now began to assume the name of Puseyism, was yet in its prestine vigor. The organ of the Episcopalian body in the province, the *Church* newspaper, was most aggressively and offensively high-church. That publication and hosts of living agents denounced the ministry and ordinances dispensed by all but themselves; so that the religious papers published under the auspices of the several denominations, including the *Christian Guardian*, were forced to stand on the defensive and battle for the legitimacy of their ministry

and their respective Church organizations. Of this kind of work, Methodist preachers had their fair proportion.

114. But some good to Wesleyism came out of this latter evil. The British Wesleyan and Canadian Wesleyan ministers began to arm for their common defence, and their essential oneness began to appear to themselves. The editor of the *Church* had animadverted on the Rev. Thos. Powell's treatise on the Apostolical Succession; and the Rev. Matthew Richey, A.M., published a letter, in pamphlet form, addressed to the editor of that paper, which was favorably reviewed by the editor of the *Guardian*. About the same time, the Rev. G. F. Playter, of the Canada Conference, published a tractate entitled, "Thirty-five Reasons why I am not a Member of the Episcopalian Church, commonly called the Church of England." Very soon the Wesleyan Conference in England began to show signs of alarm and disgust at the extreme Romanizing tendencies of the Established Church, and began to abate in their traditional attachment to her, and to fraternize more with Nonconformists generally. This was the beginning of a tendency towards the position of Colonial Methodism, which, after the lapse of a few years, restored the Union again.

115. When the Conference year was about half gone, the political sky of the Province became overcast, and the political issues were interfered with by a leading minister of the Canada Conference in a way that compromised and embarrassed Methodism. Sir Charles Metcalf, a man of excellent morals and munificent charities, was Governor. He had called certain liberal statesmen to his counsels, at the head of which was the Hon. Robert Baldwin, who acted as Attorney-General. The Governor had made appointments to public offices without consulting his ministers, and, as they maintained, out of the ranks of their

opponents. They required him to give them a pledge that such doings should not be repeated; he refused; and they all resigned, excepting one. When they made their statement to the Parliament, the house, by the vote of a large majority, sustained them. Yet the Governor chose two other persons, and two only, and for a long time carried on the government, irrespective of the non-confidence of Parliament. Several pamphlets were published on both sides, one of them from the pen of the Hon. Mr. Viger, whom His Excellency had called to his counsels. After a lengthened silence, the Rev. Egerton Ryerson, D.D., and President of Victoria College, came out with a series of letters in the public papers, in defence of the constitutionality of the Governor's course, by which a large proportion of the people of the Province, and a vast many members of the Church, were highly offended. His plea for interfering was, that he was already committed to public questions; and that as he had sometimes opposed the government, when he thought it going wrong, no one should prevent him from defending the head of the Government when he thought he was right and unjustly assailed. There can be no doubt that this circumstance gave a check to the ingathering into the Societies which was going on. The gain of the previous year had been 3,833; the increase of this year was only 438; and the two years following, the connexion had to report a deplorable decrease—a proof, by the way, that however defensible as a natural right, interference with political questions by ministers and Churches is highly impolitic and productive of embarrassment. As to the real merits of the constitutional questions at issue, the author has nothing to say, beyond this remark of apology for any errors into which either party to the question at issue may have fallen, namely, that the true nature and bearings of

responsible government in a colony were then imperfectly understood, as the principle had been but newly introduced, and its practical workings were not a matter of colonial experience.

116. We should have mentioned, perhaps, at an earlier stage of this year's annals, that the President and Ex-President, the Rev. Anson Green and John Ryerson, were appointed at the Conference of 1843, to attend, as representatives, the General Conference of the M. E. Church in the United States, to be held in the month of May of the ensuing year (1844), in the city of New York. They went there, according to appointment, and found the Revs. Matthew Richey and William Case, also from Canada, representing the British Conference. They likewise found that the existing M. E. Church of Canada had sent delegates, in the persons of the Revs. Philander Smith, David Culp, and John Bailey, claiming recognition once more as a co-ordinate Methodist body. That body had probably thought, despite its denial of recognition in 1836, that the Union being broken up between the Canada and British Conferences, it was now a favorable opportunity to restate their claims. I should have passed over this event in silence, only for statements recently put forth (during 1873) on that subject. But lest I should be betrayed into saying anything offensive to a sister church in this land, I confine myself entirely to a reproduction of the official report of the proceedings in the General Conference :—

DECISION OF THE GENERAL CONFERENCE IN THE CASE OF PERSONS CALLING THEMSELVES EPISCOPAL METHODISTS, IN CANADA.

To the Editor of the Christian Guardian.

On Lake Ontario, May 23, 1844.

Dear Brother,—We herewith enclose you, for publication in the *Guardian*, a paper containing the doings of the General Conference

of the Methodist Episcopal Church respecting the party who, a few years ago, separated from the Methodist Church in Canada, and took to themselves the name of "Episcopal Methodists." This is the second time in which the Methodist Church in the United States has refused to recognize the Episcopal party in Canada as true Methodists; and consequently this Body has twice declared, through the "General Conference," that said party is no part of the regular Wesleyan family.

The facts on which the Delegates composing the General Conference founded their decision were principally elicited from Messrs. Bailey, Culp, and Smith, themselves. We were present but a small part of the time while the "Episcopal Delegates" were making their statements before the Committee. We heard Mr. Pickering (a venerable man who is now in the *fifty-sixth year of effective itinerancy*) say to Mr. P. Smith, that they, the Committee, had sat patiently and heard him for *seven hours;* so that Mr. Smith and his friends failing to prove the truth of their pretensions was not because they had not ample *opportunity* of doing so.

We refrain, at present, from making any further remarks on *this* subject, or saying anything with regard to the *general* objects of our mission to the General Conference of the M. E. Church. We shall report to our Conference, after which we hope to have the opportunity of communicating more fully to the friends of our Zion respecting these matters.

We are, rev. and dear sir, yours, in Gospel bonds,

J. Ryerson.
A. Green.

Doctor Luckey, Chairman of the Committee on the Address of the "Methodist Episcopal Church in Canada" and the Resolution inviting the Delegates to seats with this Body, presented the following Report, which was read and adopted :—

The Committee to whom was referred the Address of the Body entitled "The Methodist Episcopal Church in Canada," Report,—That, learning this same body applied in 1836 to be recognized by this General Conference, and, after the subject had been considered and reported upon by an able Committee, the decision of the Conference was adverse to their application, we have deemed it proper to collect and lay before the Conference all the information we

could obtain bearing upon the subject. We accordingly had several interviews with the representatives of these brethren in Canada, Rev. P. Smith, D. Culp, and J. Bailey, and consulted Revs. J. Ryerson, A. Green, and W. Case, in their presence, and have also had recourse to such documents as were acknowledged by them to set forth their views.

The representatives of these brethren state distinctly, that their request is to be recognized and acknowledged by the General Conference as a legitimate branch of the Great Wesleyan Methodist family.

In their address they profess a strong attachment to the doctrines, discipline, and usages of the Methodist Episcopal Church; and that, in their institutions and practice, they scrupulously adhere to the economy and usages established among them when that part of the work was under the jurisdiction of the Methodist Episcopal Church of the United States. They further claim that the Canada Conference, when it formed a union with the British Conference in 1833, by abolishing the "Episcopal form of church government" and adopting "the discipline, economy, and form of church government of the Wesleyan Methodists of England," acted "unconstitutionally;" and cannot, in truth or justice, claim to be the *original* and *independent* Methodist Episcopal Church which was established in that country in 1828. On this ground of displacing them as the true Methodist Church recognized as such by us in 1828, they justify their organization, as a separate and distinct communion in 1834-35,—"to continue, as they say, "the existence of the Methodist Episcopal Church in Canada," whom we have always recognized as the true branch of the great Wesleyan family in that section—now apply to us to be recognized and acknowledged.

A few facts relating to their organization and ecclesiastical polity may be necessary to enable the Conference to decide intelligibly upon the merits of their claim.

At the date of the union of the Canada and British Conferences, and for some time after, all the authority the Preachers, who subsequently organized themselves under the title of the Methodist Episcopal Church in Canada, sustained in any church they sustained in the Wesleyan Methodist Church, and under its jurisdiction. In

this connexion they were all local or located preachers except one, who was a superannuated elder.

Their separate existence as an ecclesiastical body was effected thus :—

In June, 1834,—a year or more after the consummation of the union already noticed,—a meeting of local preachers was held, when three elders, one deacon, and several unordained preachers are said to have been present. This was preliminary to the calling of what they denominated a General Conference of Elders. This Conference assembled at Belleville, February 10, 1835, when the Rev. John Reynolds was elected General Superintendent, *pro tem.* Again it met, at another place, June 25, 1835,—consisting of John Reynolds, a local elder who had once travelled, but was then a merchant in Belleville ; Joseph Gatchell, a superannuated elder in connexion with the Canada Conference ; David Culp, a located elder ; J. H. Husten, whose particular relation we have not ascertained ; and Daniel Picket, who travelled many years ago in the New York and Genesee Conferences, but afterwards got out of the Church, and never had, so far as we could learn, his official standing restored to him.

By this General Conference John Reynolds was elected General Superintendent, and consecrated, according to our form of service, by the laying on of the hands of Joseph Gatchell, the superannuated elder ; David Culp, the local elder ; and Daniel Picket, who appears not to have been in orders at all. Mr. Reynolds, the Superintendent, we understand, has continued to prosecute his mercantile business to the present time. By their address it appears that they have at this time 2 annual conferences, 4 districts, 37 circuits and stations, 2 missions, 70 preachers, and 8,880 members.

If the desired action of the Conference was nothing more than an expression of our affectionate, fraternal, and Christian regard for these brethren, the simple question with the Conference would be, how far it would be prudent to open the door for such an exchange of Christian courtesies with the many similarly situated who might desire it ;—but as they apply to be recognized by the name and title of the "Method st Episcopal Church in Canada," as a branch of the great Wesleyan Methodist family, whose strength and glory is that they are ONE throughout the world, while they

occupy the same territory with the Wesleyan Methodist Church, which we have recognized as such,—it is the deliberate opinion of your Committee that their request cannot be consistently granted by this Conference. We therefore recommend the adoption of the following :—

Resolved—That it is inexpedient to grant the application of these brethren.

All of which is respectfully submitted.

S. LUCKEY, *Chairman*,

GEORGE PICKERING, E. W. SEHON,
W. J. PARKS, S. D. FERGUSON.

Moved by Dr. Luckey, seconded by Bro. Davis from Baltimore, that it be

Resolved—That the brethren from Canada whose application to be recognized by this Conference has been acted upon by the adoption of the Report of a Committee to whom their application was referred; and that the Delegates from the Conference of the Wesleyan Methodist Church in Canada be permitted to take a copy of the Report in their case.

A true copy, from the Records of the General Conference of the Methodist Episcopal Church in the United States.

Attest. (Signed) THOS. B. SARGENT,
Secretary Gen. Conference M. E. Church, 1844.

New York, May 22nd, 1844.

117. The materials that have come into my hands for illustrating the British Missionaries' labors in Canada West, during this ecclesiastical year, 1843-44, if anything, are even less than for giving the annals of the preceding year. Such as they are, I present them to the reader :—

118. The British printed minutes place the Rev Matthew Richey, A.M., with the chairmanship of the District, at Kingston; and enough evidence has been presented already to show that there has been no change in that appointment.

119. The same authority gives Toronto, as its ministers, the Revs. John P. Hetherington and John B. Selly. This

appointment also proved valid. Mr. Selly, in his kindly furnished MS., gives the following information: "My next appointment was Toronto, with the Rev. J. P. Hetherington. We labored two years together very happily, being associated with a large-hearted and noble people, who encouraged and sustained us by their personal efforts, with cheerful liberality and earnest prayers. We had three churches to supply,—George Street, Lot (now Queen) Street, and Yorkville. Our congregations increased: the old George Street being too small, the erection of Richmond Street Church was determined on. Our affluent friends gave princely contributions; and I was again assigned the post of solicitation through the city, but a willing people made the task easy. The church was completed, and now stands no mean monument to the piety and zeal of the times." The Rev. John C. Davidson stood for Hamilton; no further particulars, except that the handbook places Mr. Lanton there also.

120. According to the Minutes, Guelph was to be supplied by John G. Manly, but a note from that gentleman says, "I left the Province in August, 1843." The health of his family required a more southern clime; he was sent to the West Indies, where he labored assiduously for several years; in the meantime losing his first wife and marrying another. About the time of the troubles in England, growing out of the Everett, Dunn, Griffith agitation, some administrative difficulty took Mr. Manly to England. There he retired from the Wesleyan ministry, and became pastor of a Congregational Church in that kingdom. He occupied the same relation, afterwards, for some time in the City of Dublin. About the year 1865, he returned to his much-loved adopted country, and was several years pastor of the Zion Congregational Church in the City of Toronto. He is now

in comparative retirement,—worshipping among his Wesleyan friends, serving the interests of the Bible Society to some extent, and preaching more or less for all the evangelical bodies.

121. The Minutes give to London the Rev. E. Evans, where we are quite sure he was. This authority gives him no colleague, but we are morally certain that he was assisted in his extensive outlying work by a young man of the name of John Gundy, a native of Ireland, fairly promising, and of whom his superintendent gave a good character for laboriousness, while he was with him. The laborious Thomas Fawcett was assigned Amherstburgh.

122. Brantford and Grand River (an Indian station) was assigned to Henry Byers. Till we encountered this appointment we were not aware that the British Conference had any adherents among the Grand River Indians. There may have been some, but the particulars are unknown to us at this writing. The next year's Minutes give them no members there.

123. The Minutes give Peterboro' to Mr. Douse, and Belleville to Mr. Sallows, but it is certain Mr. D. continued at Belleville till 1845; while it is known that Mr. Sallows was at Woodstock and Stratford. Perhaps Mr. Marsden, whose name stands for Woodstock, &c., in the Minutes, was sent to Peterboro' (?) Mr. Scott remained at St. Clair, and Mr. Cornish's Handbook gives Mr. Lanton to Hamilton, whose name stands in the Minutes for St. Clair. The Minutes are unreliable.

124. At each of the following places, namely, Goderich, Barrie, Warwick and Adelaide, Whitchurch and Brock, Whitby, Chinguacousy, and Brockville, the note appears in the Minutes, "one is requested." It is certain Brockville never received a British Missionary. I suspect all the

others, including Guelph, whose incumbent we have not determined, had a ministerial supply of some kind. There were three or four efficient men travelling among the Missionaries at this time as hired local preachers, who would go a good way to supply all these openings.

125. Private information gives us the supply for Goderich. Rev. John Bredin, in his note to the author, says, "My second year at Goderich,—travelled 4,500 miles through seven townships, preaching twice each week-day and three times on the Sabbath, during my three weeks' tour of the mission; frequently dined on potatoes, salt, and tea, the best to be had. Many souls were converted that the hardest and one of the happiest years of my life."

126. The devoted Samuel Fear, according to Cornish, supplied Chinguacousy this year, as he had done the year before. The Mr. Gundy already mentioned had a father, a gifted and experienced local preacher, in the work, who may have supplied Whitchurch and Brock. The Mr. Stevenson already mentioned, gifted and highly instrumental in promoting revivals, I suspect supplied Whitby, as I know he did labor in that region during the time of these separate Wesleyan operations, and was made the instrument of a gracious work of God.

127. However they were distributed, these laborers were successful in making a large aggregate ingathering. The preceding year there was no increase reported, but the returns stood as they had the year before, arising from the want of returns to England. This may have swelled the increase for 1843-44, which the Minutes place at 1,138, making their total in the district 2,765. Some of the newer places returned as follows: Goderich, 96; Barrie, 29; Woodstock and Stratford, 63; Scarborough, 75; Whitby and Pickering, 94.

128. But, before we dismiss this section of the work, we must not forget to mention Mr. Case and the Indian department. Mr. C. occupied Alderville; he had for neighbors at Rice and Mud lakes, Wm. Steer and the Indian preacher, Sunday. An original letter from Mr. Case, written towards the close of this ecclesiastical year, and addressed to the Rev. Mr. Scott, Port Sarnia, makes some allusions to matters personal, which will be interesting to those who remember him. Also, it reveals what, if I ever knew, I had forgotten, some unofficial proposals made to the authorities at home for the restoration of some sort of fraternal relation between the Canada and British connexions, to which it appears he was not over partial. The Mr. Andrews, mentioned in his postscript, was our present Rev. Wm. Andrews, then a young local preacher, newly from England, whom the British Wesleyan authorities were sending to Byetown in answer to the call of a seceding party from the Canadian Wesleyan Society in that town. That society had been unusually decided and demonstrative on the Canadian side, since the dissolution of the Union till this year, when they disagreed with and preferred charges against their minister. A committee was called, and the brother was admonished; but that was not a hard enough censure for the accusers and their friends. The result was they asked for a British Missionary, and the church was divided. The discontented ones would have soon surmounted their discontent, if the facilities for setting up a rival altar had not been so ready at hand. Divisions are one of the inevitable fruits of Methodist competition: but we produce the letter:—

Alnwick, March 7th, 1844.

Rev. and dear Brother,—A letter was received two days since from Mr. Richey, stating that he had just got a letter from Dr. Alder,—that the Dr. assured him that the Committee could not be

so far forgetful of the attachment and faithfulness of the brethren and friends in this country, as to adopt any arrangement with the Canada Conference, without first consulting their missionaries; that Rev. John Ryerson's proposals were read before the members of the London Committee for their information, but were not recognized as official; that John's proposals were what was apprehended by us at the late especial District Meeting, &c., &c. Mr. Richey seems to think that we are now safe. He further says, that he and myself are appointed representatives to the American General Conference, and that the Doctor promises to write more particularly on the subject by the next mail. By remarks of yours at Hamilton, I judge it is your expectation to be in New York. I confess, as an individual, I should be happy to meet you there, and hope you may be able to make your arrangements accordingly. Besides the assistance which I should hope from your counsel on an occasion so momentous, I shall be glad to consult you on several works for my library, which I hope to obtain, and which I may purchase to better advantage there than elsewhere. Did I suggest that you urge Henry to commence the Chippewa translation? I meant to do so, perhaps I omitted. I know you perceive its importance. I believe you will press it home on his mind. As we have two of the Gospels, I am now of opinion that the Acts and Epistles are now the most needed. My kind respects to Henry, as also to Sister Scott. Farewell.

Very respectfully and affectionately yours

WM. CASE.

P.S.—Cobourg, 7th March.—I have just parted with Mr. Andrews from Toronto, on his way to Kingston, and by Mr. Richey's appointment intended for Byetown. W. C.

129. The Wesleyan Missionaries in Canada East entered on another year as laborious as the last, although in the point of numerical increase, not quite so successful as the preceding one. It is a wonder they made any advances, for the deplorable infatuation of Second-Adventism was still at fever height, and did not run itself out for another year or two. Their District Meeting for 1843 was held in the

ancient city of Quebec, and began on Thursday, May the 18th. Messrs. Harvard, Lusher, Squire, Lang, Tomkins, Brownell, Brock, Cooney, Slight, Botterell, Raine, Ingalls, Borland, Montgomery, Campbell, McDonald, and Flanders were present.

130. There were no probationers recommended for the ministry at this meeting. One brother had retired from the ministry through the course of the year; this was Richard Hutchinson, whose case was referred to in our annals of the preceding year, he having embraced Second Adventism. A strong censure was recorded against him by this meeting for having "endeavored by letter to introduce two Advent lecturers among the Wesleyans of Montreal, in defiance of previous admonition by the chairman on that subject, and had industriously circulated among the people in other places the publications of that party, while yet continuing to maintain his relation as a missionary of the Wesleyan Church."

131. Another and very talented and respectable member of the District had nearly been overthrown by the same error, and in the spirit of loving fidelity his brethren "resolved unanimously, that while the District Meeting are painfully sorry to have to express their disapprobation of any past proceedings of a brother whose standing among them is so justly respectable, they feel bound by a sense of their responsibility to God, and His church, to express their solemn opinion that on this subject Brother Brownell has betrayed a lamentable error of judgment; they are happy to add that he has most fully freed himself from all suspicion, and that Brother Brownell gratefully submits to the decision of the District Meeting in his case, which has fully restored him to his former place in our affection and confidence."

132. The printed Minutes being so habitually unreliable in that one particular, I give the stations for the ensuing year, as amended by this District Meeting :—

Quebec—Wm. Squires, John Borland.
Montreal—Matthew Richey, John B. Brownell, Robert Cooney.
Three Rivers—Robert L. Lusher.
Rawdon and Wesleyanville—Rufus A. Flanders.
St. Johns—Benjamin Slight.
Russeltown—Two to be sent.
Odell Town—John Tomkins.
Shefford—Malcolm McDonald.
Stanstead—James Brock.
St. Armands—Wm. M. Harvard, Hugh Montgomery.
Dunham—Edmund Botterell.
Compton and Hatley—Edmund S. Ingalls.
Melbourne—John Raine.
New Ireland—Thomas Campbell.
Bury and Lingwick—One is requested.

According to the printed Minutes, Mr. Harvard was the chairman of that district. Mr. Cornish says that Russeltown was "supplied by two local preachers," but we have not the means of handing down to posterity the names of those who in this emergency "came to the help of the Lord."* Robert Graham, once a Primitive Wesleyan preacher in Ireland, was occupied this and the preceding year, but where exactly we cannot certainly say. The brethren had to report that their circuit deficiencies of the past year had exceeded those of the year before, arising from unparralleled commercial distress," and "failure of crops;" and still further by Millerism, some persons sincerely thinking that no more district meetings would ever be held, and that, by

*Recent information produce the moral certainty, that Messrs. Graham and Foster were the supply.

consequence, their money would never be wanted. This joined to intimations from home, that an exhausted treasury would oblige a curtailment of grants, gave them no very encouraging pecuniary prospect for the future; but they resolved on the most stringent economy and the most strenuous efforts to increase the funds.

133. We must now address ourselves to the illustration of the events of the year 1843-44, by such slender and fragmentary materials as have been available to us. Some materials for illustrating the labors and anxieties of these brethren during the period of which we write are found in the published memorial of the Rev. Wm. Squire. His biographer holds the following language:—"In 1843 he returned to his old friends in Quebec, in colleagueship with the Rev. John Borland. Here, in addition to the customary trials of a minister's faith and patience, they were called to prosecute their work against the difficulties arising from general commercial depression, and then from that fearful conflagration which laid two-thirds of the city in ruins, and threw more than this proportion of its citizens into comparative destitution. The prospect for the Church was far from cheering even before the occurrence of these untoward circumstances; for we find Mr. Squire, in 1843, giving utterance to a "fear that religion is regarded in many cases as consisting of a certain kind of excitement of the passions, rather than the renewing work of the Holy Spirit, leading to the development of the holy principle and the exercise of love to God and man." He yet declares himself to be unconscious of any defective teaching on this subject; on the contrary, "in public and in private, holiness has been most pointedly insisted on as necessary both for obedience to God in this world and for Heaven in the next." In the following year he complains of "the restless

temper induced by those changes in commerce which have resulted from empirical legislation, as operating powerfully against the spiritual welfare and numerical strength of the Church; and yet he rejoices withal over fifty sheep rescued from the wilderness, and brought into Christ's fold during the year. Scarcely, however, had he penned these expressions of joy when his hope of success received another check, which he thus describes:—"The past year has been one of painful experience. It had but commenced when in his all-wise but inscrutable Providence, Almighty God on two occasions was pleased to permit fire to rage through our city with ungovernable fury, until two-thirds of the place were laid in utter ruin. In these visitations we have been called largely to participate: first, in the destruction of two of our preaching places—the one a large school-room in the St. Roch's suburbs, the other our centenary chapel in the suburbs of St. Louis, in which we had seat accommodation for three hundred persons; and, secondly, in the losses sustained by onr people; very few of whom have escaped from suffering, either *directly*, in the destruction of their houses, stock-in-trade, or household furniture; or *indirectly* by being connected with the different insurance companies. These calamities, by causing many to remove to a distant part of the province, and by giving rise to anxieties, cares, and perplexities which have led many to grow weary in well-doing, have, notwithstanding our most strenuous efforts operated most painfully in the reduction of our members."

134. We get a glimpse of Montreal and its Wesleyan Ministers from the autobiography of the Rev. Robert Cooney, afterwards D.D. His account of the matter is this, "At the ensuing District Meeting (1843) I was regularly appointed to Montreal, as an associate pastor with the Rev. Matthew Lang and John B. Brownell." We have given on an

earlier page the Rev. Matthew Richey's name as the first of the three ministers for this city. We did so on the strength of the MS. Minutes of the Canada East District, but the published testimony of one of the incumbents must be the correct account. The truth of the matter appears to be this: the Canada East brethren seem to have expected the Rev. Matthew Lang to go to Canada West, and to have Mr. Richey come to Montreal, but as Mr. Stinson went home, Mr. Richey was probably in charge of the District and continued at Kingston, and Mr. Lang was sent to Montreal. Mr. Cooney resumed,—"During our stay here the work of God advanced very steadily, the various means of grace were well attended, and both societies and congregations were considerably enlarged; two new chapels were also built, one in Great St. James Street, the other in Lagauchetiere Street, Quebec Suburbs. The former is a very splendid edifice, of the florid Gothic style, or high pointed Gothic, such as prevailed in England in Henry the Seventh's time. It is well adapted for the purposes contemplated in its erection, and is capable of accommodating upwards of two thousand hearers. The other is also very spacious and well adapted, and is large enough to seat nearly fifteen hundred persons. The Lord gave us favor in the sight of the people generally: through His goodness and mercy we were enabled to walk before them in love, and to all well pleasing. We had many kind friends, but delicacy forbids us to be more particular. It will not allow us to extend this allusion any further than to request that they will consider it as an expression of our undiminished respect and esteem."

135. The Incumbent of St. Johns circuit kept a journal, now in my possession, from which I may draw, as a specimen of the spirit and manner in which the Wesleyan

Ministers labored and occupied themselves. It is necessary to premise that Mr. Slight preached at Chambly, Beloil Mountain, Christieville, and L'Acadia, as well as in St. Johns. I begin with the earliest entry I find after the District Meeting. "Sept. 3," (1843). "I have lately been busily employed in the external ordinances of the church. In a short space of time I have baptised eleven persons, married two couples, and buried one corpse." "18th. In my recent visit to Beloil Mountain, I am more deeply convinced than ever of the importance of our efforts among the *habitans.* I believe several of them are under religious impressions, and would gladly attend our ministrations were it not for their priests. Three Canadian Roman Catholics have recently been converted there. Some of the Irish Romanists desire to attend. A servant maid of one of our members requested her mistress to attend. She had to travel twelve miles to effect it, which is the distance of the family from any Protestant means of grace. A servant man of one of our members at Chambly, likewise an Irish Roman Catholic, the last time I was there, unexpectedly came to the preaching. I am of opinion that could we find a missionary who could preach in both languages, by being stationed at Chambly and Beloil Mount, he might do much good to the French Canadians, and at the same time supply the English congregations in that neighborhood." * * * "Oct. 29. I have already mentioned the threats against our friends at the Mountain and St. Therese. Some time previous to our regular appointed service this evening this threat had been renewed, and a mob was to have been raised to attack us during the service. However, thanks be to God, we were allowed unmolestedly to worship God, none daring to make us afraid." "Nov. 13. I formed a new female class, which I intend to meet myself on Mondays, in

the afternoon." "Jan. 31, 1844. Held the second anniversary of our Missionary Society in this place, and a missionary tea-meeting in the evening; assisted by Messrs. Ashford and Stevenson, Dr. Beack, and Lieut. Oldwright of the 81st Regiment, and by Rev. Messrs. Kempton (American M. E. Church), Montgomery and Botterell. The meetings were good, and the sum realized, £6 8s. 9d. ($25.75)." "Feb 1st. Held the first anniversary of the Chambly Branch Society, Mr. Andres in the chair, assisted by the Rev. Messrs. Botterell and Cooney; and by Messrs. Clouter (Baptist) and Parentau (Methodist). The latter two were converted French Romanists; they recalled the circumstances of their conversion from the errors of Romanism, and their interviews with various priests and Jesuists. The Rev. R. Cooney, who had formerly been a clergyman in the Roman Church, gave a delightful account of his conversion from the errors of the Roman faith. Thus, on this occasion, we have the rare occurrence of three converted Romanists pleading the cause of the truth as it is in Jesus. The meeting was of the highest character, for interest and high-toned feeling. Collection, £3 17s. 4d. ($12.25)." "Feb. 10th. Returned from a tour in the townships to assist at Missionary meetings. Attended meetings at Clarenceville, Philipsburgh, Pigeon Hill, Abbott's Corner, and Dunham. We had excellent meetings in all these places." "Feb. 16th. Commenced a series of special services at Chambly, which I left on Saturday, the 24th, to supply St. Johns on the following day. They were to be continued on the following day by several services. Up to the time of my leaving, between twenty and thirty persons presented themselves for prayer, all of whom, I believe, did it as a great cross, and I therefore infer that they were sincere. Nearly every one professed to find some comfort; ten or twelve expressed

themselves clearly. The remainder will be nourished by the Church, and brought, I trust, into glorious liberty. The meetings were attended with much power, and much of the Divine presence." "March 3rd. I have had another week at Chambly; the work is still going on there. There has been at least one remarkable conversion since the last date. Several more seem under convictions, one young man especially, with whom I have often conversed in former times. Now he came forward to be prayed for." "8th. I heard to-day that the young man mentioned under the last date has found peace." He subsequently wrote a *Nota Bena* in the margin, to this effect: "This young man's name is McKenzie. He is now studying for the Congregational Ministry." This is one of the many instances in which Methodism has had the honor of recruiting the Ministry of other churches." "March 21st. As I have before observed, we have long felt a strong desire to do something for our French Canadian brethren, and our friends here have done something, as far as their limited means would allow. Some conversions have taken place, as the result. At our special services at Chambly seven or eight Canadians came forward to be prayed for. We have been greatly delighted by finding, that in consequence of the kind assistance of some friends at Montreal, Mr. Parentaux," probably the Rev. Armand Parent, now of the Wesleyan Ministry, (?) "has been enabled to come among us as a laborer. He will direct his attention to the surrounding country, and I trust we soon shall have formed the first French Canadian class." "April 7th. Easter Sunday. Held what I expect will be my last lovefeast at St. Johns. We had our new converts, from Chambly side, present. It was an excellent meeting, perhaps the best that has been held at St. Johns." "8th. We held a meet-

ing in French, for the French Canadians. Had a few present. Mr. Parentaux read the Scriptures in French, and spoke on the nature of true religion. Mr. Bouden, a Baptist colporteur, happening to be coming through St. Johns, attended and spoke on reading the Scriptures. Their word was powerful. A French gentleman, a physician, who has been for some time reading the Scriptures, was deeply impressed." "11th. Dr. Bender, the gentleman referred to under the last date, called upon me to-day, and said he wished to attend our meetings, and asked for the privilege of calling for inquiry and for information." Mr. Slight was no more faithful than his brethren, perhaps rather less demonstrative than the most, yet we see how he felt and labored: these extracts, therefore, may be given as average specimens of the solicitudes and efforts of the Wesleyan Missionaries in Canada East.

136. The increase at the end of the year, according to the British Minutes, was 357, but the MS. District Minutes make it only 133: yet, while the former authority makes the total number only 4,036, the latter authority raises it to 4,169. Taking the largest number and adding this to the total made by the two branches of Wesleyanism in Canada West (26,514), the total strength of Wesleyan Methodism in the two Provinces, in point of actual members, was 30,683.

1844-45.

137. For the first time in twenty years after the organization of an Annual Conference in Canada, it met in the town of Brockville, on the 5th of June, 1844, and continued its sessions till the end of the same month. Considering the small number of members and adherents in the place, the comfortable entertainments of the ministers

of the body was a great achievement. At this Conference two faithful laborers received the well-merited verdict of their brethren in their favor, in placing them in the two highest offices in their gift; these were the Rev. Richard Jones, who was elected President, and the Rev. Henry Wilkinson, who was appointed Secretary.

138. The members of the Conference assembled at this time with the painful consciousness that the eyes of the public were upon them, arising from the very bold proceeding already referred to, of its most influential member having taken up his pen to defend the Governor General against the stand of his late ministry, and arraying himself against one of the great political parties of the country. This procedure was adapted to alienate the sympathies of the great body of liberal politicans from the Conference, unless, as some of them expected, and many of them desired, that the body recorded their disapproval of his conduct. It was, however, properly considered, that in case that were done, the opposite political party would have just cause of complaint, that the Conference had arrayed themselves against their policy. And it was further considered, that as that minister's interference with public questions, when also he had appeared to be on the other side in politics, went uncondemned by the body, the true course for them to pursue was this: to carefully avoid any official appointment which might be construed into an expression of approval of his sentiments; and to abstain from any direct expression of disapproval for what he had done. Had the Conference resolutely forbidden any public interference with parties on the part of its members from the first, it would perhaps have been the simpler and the wiser course; but they had not done so, and it was now too late to do it, without misconstruction from one party

or another. But to avoid the dilemma in which they were placed, the following deliverance was published in the Minutes, which, if I remember correctly, was drawn up by the member whose course had created the emergency:—"*Resolved*,—That while we disclaim all intention of controlling the political sentiments of any of our ministers or members, so long as those sentiments do not contravene the Discipline of our Church, nor contradict the Word of God, we will not, as a body, be responsible for the political doctrines of any member, or members, of our Conference, or Church, or any party in the country, but leave our people perfectly to exercise their own judgment in political and civil affairs." Yet, guarded as was the course of the Conference, it did not satisfy heated politicans on that side in politics, out of which Nonconformist churches are mostly recruited, and the Methodist body suffered in consequence, as will appear before we have done.

139. Since the previous Conference, a very extraordinary piece of legislation had been enacted, by which all clergymen were deprived of political franchise: lest this should be construed to deprive the local preachers of this right, the following resolution was passed by the Conference:—"*Resolved*,—That in view of the recent Act of the Legislature, prohibiting clergymen and ministers from voting at elections, no person in our Church is recognized by this Conference as a minister who has not been ordained by the imposition of hands according to our Doctrines and Discipline." We need scarcely say, that this unjust enactment was soon swept from the Statute book.

140. This Conference was favored with the presence and counsels of the Rev. Franklin Metcalf, it being the first time he had found it convenient to attend since his superannuation; and it proved to be the last time that he took

part in deliberations, in which his wisdom and talents always made him conspicuous. Another, an aged man, once a presiding elder in the Province, but who had been long in retirement, made a visit to this Conference, and was treated with great consideration, taking part in one of the Sabbath services, which attentions were very grateful to the old man's heart; this was no other than the venerable Joseph Sawyer. Several brethren were present at this session from the Black River Conference of the M. E. Church in the United States, one of whom, the Rev. Anson Cummings, A.M., owed his conversion, instrumentally, to Canadian Methodism. The Rev. Mr. Drummond, Congregational minister of the town of Brockville, visited the Conference in a friendly spirit, and was treated in the same manner. One of a recent deputation from the Free Church of Scotland, a Mr. Lewis, a talented and catholic-spirited clergyman, was present part of the time, and addressed the Conference and preached with great power, much to the gratification of the brethren.

141. The candidates for reception into full connexion were the following: Dignam, F. Coleman, VanNorman, Beynon, Darlington, W. Philp, Wm. McCullough, Reynolds, and I. B. Howard; more than half of whom had previously received ordination "for special purposes," showing that they were reliable men. Messrs. Beynon, Coleman, Darlington, Howard, McCullough, and Reynolds related their experience and call to the ministry in a satisfactory manner. The usual addresses, being delivered by such men as Metcalf, Cummings, and William Ryerson, were more than ordinarily impressive.

142. The following brethren's names first appear in the Minutes as received on trial: John W. Cawthorn, Robert Lochead, I. B. Aylesworth, Charles Taggart, James

Greener, Abraham Dayman, Ralph Harnden, Samuel Heck, John Hows, Benjamin Jones. The early personal and religious history of Messrs. Lochead, Aylesworth, Taggart, and B. Jones, has been given. Messrs. Dayman, Cawthorn, Howes, and Heck are, with one slight exception, names new to the reader. The first three were English, the last was a Canadian. The first three were single, the last was married.

143. Abraham Dayman was the son of a talented local preacher, and born in Cornwall, or Devonshire. He was fair-complexioned, with yellow hair; small of stature, but plump and compact; about twenty-one years of age; modest and unpretentious; and had moderate, but improvable abilities. I think, he had been employed for a time, somewhere on a circuit, but cannot tell where. His piety and prudence ever kept him from disgracing the cause.

144. John Wesley Cawthorn was even a smaller man than Mr. Dayman, and not near so well favored. His bodily appearance and voice were extremely against him, and he was hard of hearing, but he had great vigor of intellect, and had amassed considerable stores of knowledge. He was ingenious, and even eloquent as a sermon-maker, but his distressful elocution detracted from the effect. He was undoubtedly pious, yet infirmities of temper, and peculiarities of manner were destined to impair his pastoral efficiency. He also, I think, had travelled under a chairman, but where I cannot say.

145. John Howes has been mentioned before, as a local preacher. His part of England I have not ascertained. He was probably twenty-eight years of age, but not being very large or commanding, would not have been taken to be so old. He owed his conversion to Methodism on the Old Ottawa Circuit, at least that part of it which after-

wards formed the Buckingham Mission. The unpromising rocks of Augmentation produced this godly man and useful preacher. He had, however, spent the last few years in teaching school outside of that township. Apparently opposing elements met in the character of Mr. Howes; very little would have been expected of him at sight, yet he was fairly educated at a public school in England, and very gifted in prayer and declamation, or as the old Methodists would have said, as an exhorter; he was modest, yet morally bold, where duty was concerned; and though he was small and seemed slight made, his hard labors and long continuance in the work, have proved him very wiry and enduring. He was destined to promote many revivals and to be the instrument of the conversion of hundreds, perhaps we should say, thousands of souls. In due time, the marriage of a wife of great piety, zeal, and gifts, with good executive talents, was an indescribable gain to him.

146. Samuel Heck was the third son of Samuel Heck, Local Elder, who has come so often to view in this biographical history; and one of the grandsons of the renowned Paul and Barbara Heck, whose history was so closely identified with that of early Methodism on this continent. He was born on his father's farm in Augusta, near the graveyard where his ancestors repose. He was strikingly converted in the town of Prescott, and lived a life of holiness from that day forward. Being zealous for God, fairly educated, and possessed of a good mind, he would have been induced to forego marriage and to go into the itinerancy before this period, but that he was very hard of hearing, which was a draw-back to him in many respects. In a local sphere, he had proved himself a sound, clear, satisfactory and punctual preacher; this, joined to the fact that his wife was a most exemplary and useful woman, and

that he himself felt that a dispensation of the gospel was committed to him, induced the Augusta Circuit to propose and the Conference to accept him. He was destined, however, to meet an early grave. This is a proper place to devote a few lines to Rev. Richard Phelps, whose acquaintance the reader made in the third volume, who left the country in 1839, and spent the intermediate time in the United States. He offered to return, and was cordially accepted. He was appointed to Sydney for this year.

147. One of the measures which distinguished this Conference was a return to the system of travelling chairmen again. Several who had been most clamorous against the system of travelling supervisors through the several districts, on account of the expense, and ascendency it gave to a few in the Conference, were now among the most forward for returning to the old system: as necessarily conservative; giving superior interest to the Quarterly Meetings, and producing uniformity in the administration of discipline. These reasons were just; yet the writer, who had opposed the change, thought as it had been made, we had then better make the best of it, and go on as we had been going for the last two years. A return to this system necessitated the reduction of the number of districts, from seven to six, and called four or five men from the pastoral work, while it suspended the general superintendency of the President and the office of a Missionary Agent. The only general office, was Agent for Connexional Funds, filled by Rev. D. Wright. The incumbents of the Chairmen's office were William and John Ryerson, Anson Green, Richard Jones (the President), John Carroll, and James Musgrove, who was new to the office.

148. Mr. Musgrove's previous history is known to the reader. About this time, he began to be very influential,

and continued so to the end of his life. He had proved a correct business man ; and had grown to be a commanding preacher, and a bold and forcible debater in the Conference. His fearlessness and opposition to anything like the government of a clique, gave him the suffrages of what may be called the 'rank and file' of the Conference.

149. A change of Editor also marked this Conference. The Rev. Jonathan Scott, after four years' incumbency, gave place to the Rev. George F. Playter. As the latter entered the editor's office, the former went back to his work on a circuit. If the Conference had assigned its reasons for this change, they would have amounted to something like the following:—"A rotation may be beneficial in the sphere of the pen, as well as the pulpit; Mr. Scott has worn the nib off his pen a little by long use, Mr. Playter's seems even sharper than formerly—witness his 'VOICE FROM CANADA' and his 'REASONS WHY I AM NOT A CHURCHMAN.' Mr. P. will probably do better in the Editorial Chair, and Mr. Scott will do more on a circuit—Mr. S. being zealous, and Mr. P. being undemonstrative, and Mr. P. being a reluctant pastor, and Mr. S. being one of the best visitors in our pastoral ranks." The out-going editor probably felt his dismissal a little ; but the incoming was destined to remain in the office only half as long.

150. For want of space, we shall have to request those readers who desire to follow the subjects of this biographical history in their removals from year to year, to consult the General Minutes, and Mr. Cornish's incomparable Hand-Book, except in those cases in which neither furnishes the desired information.

151. The London District, presided over by the Rev. Wm. Ryerson, which stands first in the Minutes for 1844-45, had several vacancies to be supplied. The first case in

the list was found in connection with the Chatham Circuit, in the superintendency of which the Rev. C. Flumerfeldt was succeeded by the Rev. Samuel C. Philp, late of the Woodstock Circuit. The supply provided proved to be the chairman's own son. This was Joseph Edwy Ryerson, usually known as "Young Edwy," to distinguish him from his uncle, the Rev. Edwy M. Ryerson. In his boyish days he had been wayward; and in youth he had been wild, which had occasioned his father considerable uneasiness. But, at length it was reported with satisfaction and delight in Methodist circles, that young Edwy Ryerson had been converted, under the apostolic labors of the Rev. Matthew Haltby, on the Simcoe Circuit. Mr. H. rejoiced over him as one who had taken spoil, and enlisted his zealous efforts and remarkable gifts at once to help forward the revival in which he had been brought in; and so great was his improvement, that in a few short months he was considered competent to go upon a circuit as a chairman's supply. Ministers are sometimes blessed with sons to succeed them in the ministry; not often, however, does the son's ministry exactly resemble the father's, especially if that father was a man of mark. This case seemed an exception to truth of this remark. He was light-complexioned, like his father, large framed like him, but scarcely so large, and more erect. He had also the pale, wan, worn look, which the father bore when I first saw him, brought on by his early labors and exposures in the ministry. With a more distinct utterance, his voice was soft and plaintive like the senior Mr. Ryerson, and the same power of presenting the tender and pathetic was his. His fecundity of words, exuberance of imagery, and abandon of manner (though more graceful), when he became heated with his theme, that characterised his father, distinguished him. With superior advantages of an early

education, and greater facilities for improvement after he began to preach, had he possessed his father's early piety and stability, though exhibiting an oratory of the same type, he should have greatly exceeded him. He was no doubt a natural orator of the first order, whose power of interesting and swaying an audience made them oblivious to all inaccuracies of expression and irregularity in arrangement, which his public efforts often evinced. His want of firm health, which was often aggravated by his excessive efforts in the pulpit, and the character of his early formed habits, were against his final success in the Wesleyan Ministry. For the present, nevertheless, he gave great satisfaction, and excited high hopes of his future usefulness and eminence. He was then about twenty-four years of age.

152. That old itinerant, Solomon Waldron, needed an assistant on the Gosfield Circuit. I have asked him, by post card, who his colleague for 1844-45 was; his answer is, "one Dixon—failed." Upon recollection, I think this young man was a brother, or some relative of a young man of the same patronymic, employed two years before, and discontinued.

153. West Tilbury was a new creation, made up of adjacent circuits and neglected places. It was left for the chairman to supply. The supply I am quite certain was a gifted man, once in the work, who left because of some discontent with our connexional position. This wrong position, now the union with the British Conference has been dissolved, he thought was rectified. He had kept on preaching in a local sphere. His soul had been greatly quickened of late, and his labors had been very much blessed; he was, therefore, thought to be a desirable supply to take charge of this new circuit. This was our friend Solomon Snider, who has already made the reader's acquaintance. I take this opportunity to

say, that in a letter to the author, he objected to being called "a Canadian Dutchman," claiming to be of a pure German stock. Neither, as I have stated, was his father a "Menonist." Mr. S. was exceedingly laborious and useful in this circuit. The return of members at the end of the year was forty-eight. The supply for Malahide was a brother Wm. Sutton, who was not to come in as a member of Conference till several years after, when we shall be better prepared for furnishing the necessary particulars.

154. The Hamilton District exhibited no vacancies, but the Toronto presented several, which were supplied as follows:—The Rev. Samuel Belton was stationed at Lake Simcoe, but his field of labor extended to the Narrows; and he consequently required an assistant, which he received in the person of Mr. Richard J. Williams, already referred to, who resided at Rama. A very encouraging letter from him, under the date of "August 23rd, 1844," was published in the *Guardian* of Sept. 11th. Mono had a chairman's supply in the person of Mr. George Smith, late of the Brock Mission. He was respected and successful on his circuit. A letter from him in the *Guardian*, of the above mentioned date, says: "I have sixteen appointments in two weeks. There is plenty of work to do here—preaching, praying, exhorting, and visiting from house to house. Some weeks I preach eleven times, besides visiting and lecturing the young. Many times the Lord pours out His Spirit on the people. We have formed another Sunday School."

155. Cobourg District had but one vacancy, the newly organized Sheffield circuit. It was supplied by one who never became a member of the Conference, but who labored a number of years on circuits from this date forward. This was Peter German, who is not to be confounded with a

minister of that name, now in the Wesleyan Ministry in this Province. The last mentioned was from the Dumfries County, the other was a native of old Prince Edward, at least of the Bay of Quinte, somewhere. Though differing in age, these two Peter Germans were not unlike in appearance—tall, lithe, active men; and they resembled each other in this, that each gave a son to the Wesleyan Ministry, both of them worthy men and above mediocrity. We are writing of the good father of Rev. John Wesley German. I am sorry that more correct data are not at hand for illustrating the career of this estimable man. I must draw on my personal recollections. He was converted in the Township of Hillier, on the old Hallowell circuit, and belonged to a lively, happy society of those days. Was licensed to exhort by the Rev. George Ferguson, during the Conference year 1828-29, not many months after his conversion. He was a gifted, pathetic, natural speaker, and remarkable for laboriousness and punctuality in a local sphere. It is not, therefore, to be wondered at, that when his family came to be somewhat off his hands, he should have offered and been accepted as a substitute for a circuit preacher. This was the beginning of a very successful itinerant career in his case.

156. The Kingston District, over which the Rev John Carroll presided, had two vacancies, which he supplied. The Rev. C. R. Alliston, at Bath, required a colleague. A young Irishman by the name of White supplied for a time, who, had he possessed courage and perseverance to overcome his educational defects, might have succeeded in the ministry, but diffidence drove him away in discouragement. If I recollect correctly, his place was supplied by a Mr. Taylor, a local preacher from the Waterloo Circuit. He was elderly, lame, and unprepossessing, but he preached

with an unction and power scarcely equalled by any man in the Conference. He had been an English Primitive, and often supplied a circuit. Ralph Harnden, appointed as the colleague to the Rev. Simon Huntingdon, on the Rideau Circuit, failed to take his appointment, and left the work altogether, which has come out already; and in the emergency a married man consented to labor for the balance of the year, and was very acceptable and useful. This was Daniel Rose, late of the Matilda circuit, whose acquaintance the reader has already made. He was fairly educated, somewhat classically so, naturally talented, and a forcible speaker, besides which, as a Highland Scotchman, he had a knowledge of the Gaelic, which would have been the means of enlarged usefulness. These qualities would have carried him through, despite his being a married man, but because of a shrivelled leg he walked with a crutch, which produced the persuasion in the minds of those who did not know him that his lameness unfitted him for our itinerant work, although he could mount his horse quicker than any other man in the District. The failure of his case in the District Meeting was principally owing to an influential member, who in the end lost his own ministerial standing. The disappointed brother eschewed offers of the ministry in other and respectable denominations, and went back to secular life and the duties of a local preacher.

157. There were two vacancies in the Bytown District: the one at St. Andrews, the other at Pembroke. Both the supplies were natives of Ireland, and both went from what the year before was called the Augusta District. As the supply for Pembroke disgraced the cause, I allow his name to perish. The second preacher for St. Andrews had mind and preaching ability, and any amount of zeal, but want of

early opportunity was against him; yet a dogged perseverance has made Thomas Hannah, in some aspects, a man of ability, and an enduring laborer for many years. He had the good fortune to be under the paternal superintendency of the Rev. W. H. Williams, who had known him in boyhood on the old Augusta circuit.

158. Camp-meetings were planned and held—to give them in the order of time,—on the Credit Mission, beginning the 27th of August, 1844; at West Hawksbury the 29th of the same month; at the Grand River, the 30th; on the Perth circuit, beginning the 5th of September; at Snake Island, the 6th of the same month; and one for the Grimsby, Stamford, and St. Catharines circuits, to begin the 16th September, besides several other places. All of these were seasons of power, and some of them remarkably owned, as we find from the accounts given of them in the *Guardian*. A pleasing feature of the Indian camp-meeting at the Credit was, that it was well attended by many of the Indians under the charge of the British Missionaries, among whom Sunday and Taunchey, two gifted native preachers, rendered assistance. It seemed to indicate that the alienation among the Indians in the two sections of Wesleyan Methodism in the Province was not so great as among the Whites.

159. Two notable members of the Conference went to Europe in the Autumn of 1844, where they remained for a considerable time. These were the Rev. Peter Jones and the Rev. Egerton Ryerson, D.D. The former went partly for private and family reasons, but with a view also to canvass for assistance towards the establishment of the Indian Manual Labor School, which was contemplated. He was shut up to other denominations than the Wesleyan Methodist of the British Isles, but received a good deal in

one form or another towards the advancement of aboriginal evangelization and civilization. His method was to give lectures on Indian manners, and take subscriptions at the close.

160. Dr. Ryerson had received the appointment of "Assistant Superintendent of Education," as the office was then styled, for Canada West, of which superintendency, after a little time, he became the "Chief." He requested the privilege of going abroad for some time to qualify himself the better for his expected duties, by attending various institutes of learning on the continent of Europe; and to make himself acquainted with the most advanced systems of common school education, wherever they were to be found. The College, for the balance of the ecclesiastical year was left under the *pro tempore* Principalship of the Rev. Alexander McNab, who had been appointed agent to solicit means of procuring a philosophical apparatus for the College, and who had chosen to go to reside at Cobourg since the beginning of the year, instead of taking charge of the Credit Mission, which he had been expected to do, along with his agency. Some prejudice created by some late occurrences did diminish the attendance somewhat, but it was otherwise satisfactory.

161. It is noticeable how liberality of sentiment has progressed since that day, when we compare the fact that denominational connections are now held to be no barrier to any public appointment for which a man is duly qualified, compared with the following outcry made at this appointment in the columns of the *Church*, the organ of the Episcopalian body of the Province, and which would fain have been its established church. Here are the words: "It was an impolitic and heartless step, as regards the Church of England in this colony, to raise to the office of

Superintendent of Education an individual who has thriven upon his political obliquities, and who owes his fame, or rather his notoriety, to his unquenchable dislike to the National Church. In a moment of danger we can forget the injury, but it must not be thought that we shall sit quietly beneath the wrong." The threat with which this paragraph ends seems to look towards an attempt at reversal of the appointment, an object after which parties of a different complexion have since labored, yet the doctor still holds this elevated position, after a lapse of nearly thirty years. His energy and success in this most valuable public department needs no assertion, confirmation, or illustration from me. Though he has had no pastoral charge or connexional office from that time to this, he has retained his position "by permission of the Conference," granted from year to year, with the declaration on his part, that "any time the Conference required him to return to his previous labors, he was prepared to obey their summons." He has preached as much as brethren usually do who hold connexional appointments, who have no immediate pastoral charge; and he has appeared quite as conspicuous as ever in the deliberations and doings of the Conference. His absence from the Province at the time indicated, perhaps tended to divert the hostile attention of a certain section of politicians from the body, awakened by his late defence of the Governor-General; and it did good in another way: perhaps it was the first step towards the conciliation of the British connection. He had a friendly interview with Dr. Bunting, whose church establishment proclivities were now very much abated by English Puseyism and the recent events in Scotland, and who confessed to Dr. Ryerson that in some respects, with regard to public questions, the Canadians had been "right," and they had been "wrong."

162. The chairmen of districts during this year were in labors more abundant; for, in addition to holding all the quarterly meetings in their several districts, they were responsible for all the missionary anniversaries, especially meetings in the several circuits on their districts. The plans for both quarterly and missionary meetings were usually published together, and embraced labor during three months of the year for every day in the week, week-days as well as Sundays, and sometimes more than once in a day. During the existing *regime* the writer, on the Kingston district, was absent from home, one particular quarter of the year, almost entirely without interruption. They called the best men in their several districts to their aid. The meetings were of the liveliest character, and attended by encouraging financial results; and the *Guardian* was kept ringing with the tidings and other connexional news.

163. The University Bill, brought in by the Hon. Mr. Draper, and passed by the Legislature, was a great advance in point of liberality and fairness, to previous measures with regard to higher education, and gave proportionate satisfaction. A good part of the year was marked by discussions upon the method of selling the respective shares of the Clergy Reserve Lands which fell to the several denominations, which were being eaten up by the expenses of management.

164. During this Conference year, 1844-45, the organ of the British Missionaries in the Province was discontinued, for some reason or another. Perhaps it was felt it was not needed, the *Guardian* having for the last year or so, suspended the direct and prominent discussion of the differences between the Canadian and British Conferences,—excepting, indeed, a calm editorial review of the matter in its columns of the date of December 11th, 1844, occasioned

by some correspondence from the other side, published in another paper, in which the editor concluded that any accommodation was hopeless, and a peacable acquiesence in the existing state of things would be the wiser course.

165. The internal quiet of the Canadian body did not correspond with the lull in outward hostilities. Various secular papers, through the year, endeavored to identify the Conference with the political position and acts of the defender of Sir Charles Metcalf; and various anoymous writers, claiming to be members or friends of the Canadian Church, appeared in those papers supporting the same position. The most of these dissatisfied members resided in and about Toronto, who now organized themselves and issued a monthly publication, entitled the *Toronto Periodical Journal*, or *Wesleyan Methodist*, professedly advocating non-interference in politics by the body, in its Church capacity; and before long, it came out with a proposal for *lay-delegation* in the Conference. It was conducted with considerable ability and research; and although its prime movers were men who years before had been known as opposers of Conferential doings, and many of its statements were exaggerated and incorrect; yet, in view of the deplorable disasters which political and public questions had occasioned the connexion during its history, it is wonderful that this movement did not receive a greater response from the members of the church throughout the Province. The reason probably was, the people had experienced enough of divisions, and the measure evidently looked towards that; besides, a very general opinion existed in the body that all the objects, or benefits to be secured by a lay-delegation were provided for by the Quarterly Meeting veto. In the meantime, however, there can be no doubt but this movement was preparing the way for

strengthening the Methodist New Connexion, now thoroughly organized and placed on a respectable footing in the country, possessing as it did, the lay-delegation feature indicated. The British Wesleyan Agents were generally thought to be conservatives, but they had no organ interfering with public questions, and they bore the appearance of neutrals in politics. It is not to be wondered at, therefore, that the dissatisfied in the Wesleyan Methodist Church in Canada should gravitate towards one or other of the above mentioned bodies; and that the Canada Conference should have, at its annual assembling in June, 1845, to report the mournful decrease of 803, against the increase which had been ever since the dissolution of the Union annually taking place, amounting, in four years, to no less than 7,395. The Church's total number was now brought down to 22,946.

166. We look about now for what scattered materials we can put our hands on to illustrate the state of operations of the British Missionaries in Canada West, and strangely find them less than usual. The time and place of the District Meeting for 1844, we know not. The "stations" for this Western Province of Canada, in the British Minutes, for 1844-45, are not only not reliable, but misleading; and we fail to present a correct list throughout. Such information as we have received, we will afford the reader.

167. As to Kingston, the "Rev. Ephraim Evans" was not there, but the Rev. Matthew Richey, who acted as Chairman of the District. "Wm. Squire" was not the Superintendent of Toronto, but John P. Hetherington; Mr. Selly remained there, according to his own account, as Mr. H.'s colleague. Hamilton's Superintendent was not "John Douse," but Henry Lanton. "Mr. Lanton" was not at London, but Ephraim Evans. "Henry Byers"

may have been at Guelph, for anything we know to the contrary. We have to make the same remark of Brantford and "Thomas Fawcett," that we made of Guelph and its reported incumbent. The same also of Barrie and "Edward Sallows." We have not learned who supplied Warwick, &c. Nor whether "John S. Marsden" was really at Amherstburg, or not. The Minutes say of Woodstock, "One wanted," against which, we give the following from the Rev. John Breden:—"My third year on Woodstock Circuit, pleasant field, some prosperity. Removed to Toronto City in the early part of the winter of 1844, as a supply during Rev. J. P. Hetherington's sickness—labored there till June 1846. Had a blessed revival in Queen St. Church." "Mr. Selly" was not at Belleville, but the Rev. John Douse remained there for this year. But Mr. Selly, as we have said, remained in Toronto. Of Goderich, Brock, Whitchurch, and Whitby, we know not all the supplies. We know this, that Messrs. Fear, the two Gundies, father and son, and a Mr. Murphy, were hired local preachers about that time. Mr. Cornish assigns Brock to Mr. Fear; and Goderich to John Gundy; further than this, we have not light to proceed. We suspect, for this year, William Andrews, and not "John C. Davidson," was at Bytown. If so, Mr. Davidson would still be at Peterboro', and "Mr. Marsden" somewhere else. A letter since received from Mr. A. confirms this. The Minutes, with regard to "Case" and Alderville and "Wm. Scott" and St. Clair, are correct. Probably Rice Lake, with Messrs. "Steer and Sunday," is authentic. Grand River was probably supplied from Brantford; and the Wyandott Indians from Amherstburg.

168. The *Wesleyan* had gone out of publication, and these brethren gave themselves to work, and very little to

writing; but the details of their labors we know not. According to the printed Minutes, their net gains were very small—only 53. The name *Wesleyan*, from what had occurred of late years, was not in the odor it might otherwise have been; and we have reason to know, that large drafts on the "Wesleyan Methodist Church in Canada," at least, was made by the Methodist Episcopal body of the Province, especially in the western parts of the Province. The total number of "British" Wesleyans returned at the Conference of 1845, was 2,818.

169. Almost our only data for illustrating the labors and successes of the Wesleyan ministers in Canada East must be drawn from the MS. Minutes of that District Meeting. The District was convoked on Thursday, the 23rd of May, 1844, in the city of Montreal. The Rev. Messrs. Harvard, (Chairman,) Lusher, Squire, Lang, Tomkins, Brownell, Brock, Cooney, Slight, Botterell, Ingalls, Borland, Montgomery, Campbell, McDonald, and Flanders were present. John Raine was reported "unable to attend the meeting by severe affliction." Matthew Lang was appointed Secretary.

170. The answer to the question, "What Preachers are recommended to the Committee and Conference, to be admitted on trial as Assistant Missionaries?"—enables us to present a brother destined to be connected with the work in both Provinces, whom we should have presented before, if we had possessed the necessary information. The "Answer" is as follows:—"Robert Graham, of Russeltown Circuit. He was converted to God in Ireland, the place of his nativity, in the eighteenth year of his age. After being employed as a local preacher by the Clones Methodists, the people among whom he was brought up and converted, he was employed by their Conference, and travelled as an

itinerant preacher in connection with them for the space of four years with great acceptance, as is evinced by the testimonials in his possession from the Vice-President and President of that Conference. Preferring the Methodism of our Body, brother Graham honorably retired from the Clones Connexion, and became a local preacher in the Strabane Circuit, under the superintendency of the Rev. Edward Harper. In the year 1842, he came to this Province, and has ever since acted as a local preacher in connection with us, in this District. The last year he has supplied the vacancy in the Russeltown Circuit, occasioned by the lamented defection of Mr. Hutchinson, and has rendered us no small small service in our ministerial emergency. He is free from debt. He fully believes and preaches our doctrines—cordially approves of our discipline, and is attached to our usages as a church. He is thirty-six years of age, enjoys good health. He is an architect—knows no other business—writes a good hand—is an English scholar. He is married to an excellent woman, who 'from a child' has been a member of our own Irish connexion, &c. He has no children, and offers himself as a single man, for the four years' probation, with satisfactory security for the maintainance of his wife till received into full connexion." Messrs. James and John Matheson became his securities.

171. A second candidate was recommended to the home authorites. As he had labored a few months already, and afterwards labored on a circuit, although his name never appeared in the Minutes, I am induced to transcribe the Minute in his case. It is as follows :—" William Foster, of the Russeltown Circuit. He was brought to the experience of the pardoning love of God in the month of September, 1836, under the ministry of the Rev. James Booth, then

laboring on the St. Armand's Station, in this district. The love of Christ constrained him early to endeavor to bring sinners to God, by private conversation and prayer. He was assisted in the supply of the Russeltown Circuit. He was encouraged to exhort, and became, in the year 1840, a local preacher, in which capacity he has continued to act with great acceptance. He has assisted in the supply of the Russeltown Station during the last year ; the March Quarterly Meeting of which unanimously approved of his recommendation as a probationer for our ministry. He is twenty-two years of age,—of robust constitution,—is free from debt,—writes a tolerably good hand—believes and preaches our doctrines—embraces the whole of our discipline—has no matrimonial engagements—and is willing to be sent to any part of the work." It is probable that one or other, or both of these brethren, were employed in supplying some of the vacancies which appear in the "stations," which we shall presently present. Mr. Graham persevered in Canada and ultimately had his standing as a member of the Conference recognized. Mr. Foster's case was presented to the home authorities the next year ; but it would seem from the following paragraph in a note received from the Rev. John Borland about Lower Canada Methodism, received a year ago, that he ultimately became wearied out with the deliberate proceedings of the Missionary Committee, and entered the ministry of the M. E. Church in the United States. Now for Mr. Borland's account of the matter :—"A young man named Foster was taken out by Mr. Harvard, and, I think, helped him in the circuit, and went to Wesleyville and Rawdon in 1846-47. He left us then, and went to the States ; and is now a respectable minister in the (I think) Troy Conference." The writer labored a year on a station once occupied by Mr. Graham,

and nothing could exceed the good opinion in which he was held—for capability as a preacher, exemplary piety, and diligence in his pastoral work.

172. In answer to the question, "Who have desisted from travelling?" the following entry is made, and testimony is given to an able and aged minister:—"We deeply regret that the increased failure of the health of Brother Lusher has this year necessitated him to desist from travelling among us. In the propriety of this we fully concur, and recommended it accordingly. We wish to add the expression of our unfeigned and undiminished respect and affection for our venerable brother and friend, and our earnest prayer that his declining days may be abundantly cheered with Divine consolation." The Minutes of 1849 say of him, "The last years of his life were years of deep affliction and sorrow; but they were years also of abundant spiritual consolation." Not long before his death he was heard to say, "My trust is in Jesus." He died in Montreal, July 1st, 1849, in the sixty-second year of his age, and thirty-second of his ministry.

173. The appointments for the year as they stood in the British Minutes were amended by this meeting, and made to stand thus:—

Quebec—William Squire, John Borland.
Montreal—Matthew Lang, John B. Brownell, Robert Cooney; Robert Lusher, Supernumeracy.
Three Rivers—Benjamin Slight.
Wesleyville—One to be sent.
St. Johns—Charles Churchill.
Russeltown—Malcolm McDonald. (One to be sent.)
Odelltown—John Tomkins.
Dunham—Edmund Botterell.

St. Armands—Wm. M. Harvard; Rufus A. Flanders.
Shefford—Hugh Montgomery.
Stanstead—James Brock.
Compton and Hatley—Edmund S. Ingalls.
Melbourne—Joseph Rain.
New Ireland—Thomas Campbell.
Bury and Lingwick—One wanted.

174. We have no evidence that the "want" at Bury and Lingwick was supplied. The district had two disposable men to fulfil the promise in the cases of Wesleyville, and the second preacher for Russeltown embraced in "one to be sent." Mr. Graham may, perhaps, have taken the former, and Mr. Foster may have supplied the latter. It is a little humbling that we cannot determine a matter so near to us and recent.

175. The above list of names exhibits one name new to the Province. This was the Rev. Charles Churchill. We have no data for his previous history, except his previous stations as given by Mr. Cornish,—a slight personal acquaintance,—and hearsay. He was a native of England, perhaps Yorkshire—had been married and in commercial life for some time before entering the itinerancy, but there were qualities which counterbalanced the objections which might have arisen on these grounds. He is believed to have had ample private resources to defray any expenses of his family, not met by Connexional Funds. His knowledge of business was rather an aid than otherwise in the ministerial work. He had seen society, and was very polished and prepossessing in his manners. His person was pleasing; and his preaching, which was richly scriptural and evangelical, was of a character to take with those who stand on pulpit proprieties. I heard a good account of him in St. Johns, were I succeeded him, after six intervening years.

176. Our materials for illustrating the labors of these brethren through the year, which we have no doubt were faithful and abundant, are very slender indeed. Mr. Cooney's autobiography speaks of this, his last year in Montreal, as being a very happy one. It appears from the Rev. Benjamin Slight's MS. Journal, that his return to Three Rivers originated in the request of the people; that he was received with great cordiality, and labored very happily among them; but that the formation of a Presbyterian congregation had "abstracted five families, containing about twenty persons," from his congregation of former years. He notes a solemn phenomenon, though he has forgotten to give the date: "This day we felt the shock of an earthquake. It was rather violent, and continued for several minutes. It was so strong as to endanger some of the buildings. It was felt in many other places along the St. Lawrence. This is the first phenomenon of the kind I ever experienced." At the March Quarterly Meeting, he was invited to return.

177. The Melbourne Circuit was destined to be early bereft of its pastor, the Rev. John Raine, who was too ill, as we have already seen, to attend the previous District Meeting; and who was called to his reward so early thereafter as "the twenty-fourth day of August, 1844." "In his last illness, which was protracted some months, he exhibited the lovely graces of patience and holy resignation. His soul rested on the atonement of Christ alone." * * * "To him death had no terrors, the grave no gloom." He "was greatly beloved by his fellow laborers, as well as by those who sat under his ministry. His memory will be long and fondly cherished." So said his official obituary. How the circuit was provided for, I do not certainly know, at this writing; but I should not be surprised to learn that

the old veteran, Barnabas Hitchcock, came out of his retirement and stood in the breach. That he labored at some time in that circuit, the people told me, and the official records do not place him there at any other time. The memorial of Mr. Squire gives him and his colleague, Mr. Borland, their usual success at Quebec. The printed Minutes give the District an increase of 133.

178. Their total was 4,169; that of their Western Canada brethren, 2,818; and that of the Canada Conference, 22,946. Thus making the Wesleyan Methodism of the two provinces to number 29,933 class members, in all.

1845-46.

179. The Conference for 1845, met for the first and last time in our history, so far, in the pretty little town of St. Catherines, on the 4th of June, and continued its sessions till the 13th. There were then no railways in the province, and the members of the body from the east came by boat to the old town of Niagara, and staged it by the old "Niagara Road," to the place of meeting. The ministers and preachers were very comfortably entertained.

180. In this, his almost native town, the one at least were he was brought up; converted, and joined the church in boyhood; married, and settled for a time in business; and where he was useful as a Sabbath School Superintendent and local preacher, the Rev. Henry Wilkinson, after a ministry of only fifteen years, was raised to the Presidential Chair of the body. He opened the Conference with a very felicitous speech, and conducted the proceedings with great ability and impartiality. Mr. W. was not a venturesome legislator, but a vigorous administrator of connexional law, when once enacted.

181. The first ballot for Secretary, resulted in the

election of the Rev. Jonathan Scott. There were two or three reasons for this election: his worth and acknowledged qualifications in the first place; but his friends intended it as a solatium to his feelings, which had been wounded by his dismissal from the editorial chair at the preceding Conference. But he refused to accept the appointment; indeed, he had not yet come in from his circuit which was hard by. Upon his refusal, Mr. Bevitt was re-elected, by a narrower majority. Mr. Scott was not allowed by the President to refuse the nomination to address the assembly on the reception of the young men; being forced upon him, it is doubtful whether any address, on a similar occasion, ever excelled it for power and eloquence. It was the subject of remark then, and for long after.

182. No less than sixteen brethren were received into full connexion with the Conference and *ordained*—all but two, Messrs. Hughes and Holtby, who had been previously ordained. Among those sixteen names, were several who are still among the strong men of the Body: we mention M. Fawcett, J. W. McCallum, Gemley, Harper, and Elliott, not to enumerate others who might be mentioned. The ordination service was marked by a more than usually large effusion of divine influence and tender emotion.

183. The Rev. G. F. Playter, who, during a more than usually excited year in the province, had exemplarily preserved the *Guardian* free from all appearance of party politics, was re-elected to conduct it for another year. He kept the public informed of the proceedings of Conference during its session. His jottings will refresh our own recollections of what was said and done on that occasion.

184. Several matters of considerable importance came before this Conference, which ought to be preserved on the page of history. The Indian Manual Labor School was

brought up again, and referred to the Missionary Committee. "A statement was made by Mr. VanNorman, of Cobourg, relative to the success of the Ladies' Seminary, under his and Mrs. VanNorman's care." "It had been in operation three years, beginning with 19 pupils and ending the last session with 67. Altogether, 125 girls had been received, of whom 85 were resident boarders. No session had passed without conversions." "The Seminary was to be transferred from Cobourg to Hamilton and patronized by the Conference." While there was the humbling decrease of members (803) elsewhere referred to, some of the funds were found to be in advance. The Contingent and Superannuated Preachers' Funds having increased by nearly $100. A resolution was passed approving of the management of Victoria College, by the acting Principal, the Rev. A. McNab, who was continued in the position by the College authorities.

185. The following brethren began their recognized itinerant career at this time, having been received on trial by the Conference. These were Noble Franklin English, David Jennings, Thomas Cleghorn, Alexander Green, Thos. Rattray, Solomon Snider and William Glass; also R. Robinson and Erastus Hurlburt, who were strangely omitted in the published minutes,—each of whom, as our work is biographical, must be introduced to the reader. Mr. Snider's history is already known, and we may have mentioned Mr. Glass. He was young and single, but had neither much natural or acquired ability. Coming from Ireland, the place of his birth and conversion, he had been employed, under the chairman, a part or whole of the preceding year on the Mono Mission. He was destined to drag out the period of his probation, and then to be refused admission into the Conference.

186. Mr. Jennings had also been employed the greater part of the preceding year on the Yonge Street Circuit. If not a native Nova Scotian, (he may have been of English birth) he had spent the greater part of his days in that Province. He had been employed for a considerable time on circuits in that or the New Brunswick district, but, for some reason, had never been identified directly with the Conference. We found him a large, athletic bachelor, a great pedestrian, perhaps over thirty years of age, who had not been very regularly educated; but who had a vigorous mind, and had privately acquired a good deal of knowledge bearing on the Christian Ministry. The writer never had the happiness to hear him preach, but, from all accounts, is inclined to think that had Mr. Jennings' manner of delivery been equal to his thoughts, and had his mode of carrying out his plans been equal to the elevation of his principles, his ministry would have been a greater success than it proved to be.

187. The two brethren whose names were omitted from the minutes, Robinson and Hurlburt, had each done circuit work for a good part of the preceding year, under a chairman: the former on the Ashphodel Mission, the latter at Gananoque and other places in supplying vacancies. Mr. Robinson was a native of Ireland, the vicinity of Belfast, a bachelor, perhaps then bordering on thirty years of age, straight, stout, and florid in complexion, with curly hair. A cheerful, genial, fine-spirited, pious and zealous brother was he. He was converted and had become a local preacher in his own country. Coming to Canada the year before, he was sent to the assistance of the Rev. Wm. Young, on the Ashphodel Mission, as aforesaid. At this Conference, its name was changed to Norwood, and Mr. R. was returned as the colleague of honest Richard Phelps. Upon

that change of name hangs a tale, which presents an inside view of the itinerancy. In the Stationing Committee it was proposed to send a brother there, who, and his wife also, was very respectably connected, but whose abilities did not place him in great demand in the frontier circuits. Ashphodel was thought to be a bush circuit, and it was surmised the good couple would regard it as banishment to go there. The writer remarked it was all in the name, and asked if there was no nice little village within its bounds, which might give name to the mission. "Why, yes," said the Chairman, "there is Norwood, a pretty village, and the Post-office." It struck us as tasteful; the change of name did not have to go to the District Meeting in those days, and Ashphodel was stricken out, and Norwood written in its place; and the brother set down for the place. But he was not to be thus taken; he remonstrated and was let off; but the new circuit name maintained its place, and continues till this day. Uncomplaining Mr. Phelps was set down, and went without a murmur. Subsequently to this, Mr. Robinson was allowed to enjoy the benefits of Victoria during a part of his probation, which proved greatly to his advantage.

188. The candidate omitted along with Mr. Robinson from the Minutes, was Erastus Hurlburt, one of the preaching brothers of that name, was converted, I think, under Rev. H. Wilkinson, at Prescott. He had been some considerable time at Victoria College, whence returning in the autumn of 1844, he complied with my application to supply Gananoque, while the Rev. V. B. Howard made an appeal throughout the Province for the church in that place, which succeeded in saving the building, that otherwise would have been lost to the connexion. That accomplished, he had given the balance of the year to the Rev. John

Black and the Bath Circuit, whose supply had failed to hold out the year. Mr. H. was about twenty-three at the time of his going out; better educated than some; but, aside from that, perhaps scarcely up to the native ability and force of his brothers, who were above mediocrity in their several ways.

189. Thomas Rattray was one of the only two married men received, but then with ample resources on his part to maintain his family, though only receiving a single preacher's allowances. He was a native of Scotland, and had been brought up in Presbyterianism,—I think the U. P. branch of it. Though classically educated, and perhaps designed for a learned profession, he went into merchandise in the city of Montreal, and made wealth. In that city he made acquaintance with Wesleyanism, joined the church, and became a local preacher. When the Union dissolved, he avowed his disapproval of the action of the British Conference, and contributed to the Missionary Fund of the Canada Conference, and solicited money from others for the same purpose. Retiring from business, and taking a tour through the Upper Province, he became further acquainted with and interested in Upper Canada Methodism, and was induced to offer himself for its ministry, and was accepted. This business was a mistake, both on his part and on ours. He was a serious, educated, genteel man, but scarcely demonstrative enough for a Methodist preacher; and too old to adapt himself to the general work of the itinerancy. Besides, a few years convinced him that he held opinions, to which he attached great importance, not in accord with those of the Conference.

190. From the information we have indirectly acquired, we should pronounce Mr. A. T. Green, of Irish extraction, if not of Irish birth. He came out, I think, from Belle-

ville, where he had been, I believe, in business. He was young and single, but grave and dignified. In person, tall and dark complexioned, but not very robust. His voice was small, but his utterance distinct. Had a good mind, was studious, and decorous, and acceptable in the pulpit. He was, perhaps, more exacting than comports with getting on smoothly always in this imperfect world.

191. The remaining two candidates were young Canadians of pious, respectable parentage. These were English and Cleghorn. Neither of them was twenty-five years of age,—Mr. E. perhaps a little the senior. He was straight, and trim built, but not very robust; Mr. C. was rather short, stout, and strong. Both were well educated, Mr. E. perhaps was the more scholarly. He had stood high at College, and wa possessed of alarge share of classical and mathematical learning. Both were truly pious and zealous for God and souls,—Mr. E. especially a diligent pastor; Mr. C. perhaps labored more in extra services. We should pronounce Mr. E. the abler preacher, but the other, perhaps, was full as popular. Two pure, good, accomplished young men, they were destined to fill good stations, and accomplish much in the Canadian Wesleyan Ministry. Mr. English is still (1874) upon the walls. Mr. Cleghorn, for a few years past, has been serving the church in the United States.

192. The "*Conference Committee, entrusted with full power to decide upon all matters of difference between the British Conference and Canadian Conference,*" the appointment of which showed that there was some hope and yearning for accommodation on the part of the Canadian Conference, was to consist of the "following brethren, viz., The President and Secretary of Conference, John Ryerson, A. Green, R. Jones, C. R. Allison, J. Carroll, J. Scott,

W. Ryerson, G. F. Playter, A. Hurlburt, Dr. Ryerson, Peter Jones, H. Biggar, and A. McNabb."

193. Those interested in the "appointments" for the year 1845-46, are referred to the General Minutes. They who consult them will find that the London District, which stands first, had only three vacancies, namely, the second preachers' places at Chatham and Simcoe, and the supply for Warwick. Cornwall in England, or more precisely still, Lostwithial, in that county, which had already given Musgrove, the two Philps, the two Colemans, and Nankeville, to the Canadian ministry, furnished the supplies for the first two vacancies. It had been a subject of previous correspondence, and Chatham was left open for Richard Whiting, and Simcoe for Francis Chapman. They were both young. The former, taller and less pleasing in person; the latter somewhat dapper in size, but fair, florid, and sprightly to a degree. They both had the advantage of a profound experience of religion,—a good training under old Wesleyan auspices,—and good natural abilities. Chapman was studious, and a strong, sound preacher; but Whiting, with no more ability, from a sprightly manner and an ornate style, was the more popular. Both were soul-saving preachers, and proved a great accession to our ranks. One was to die early, the other holds on.

194. The supply for Warwick, I have good reasons for thinking, was a local, or located preacher, who lived within the bounds of the circuit. He had been a travelling preacher among the Primitive Methodists in England, but settling in the township of Adelaide, when the country was new, he had connected himself with the main body of Methodists in the province, and did much by his personal

labors to promote the cause, besides using his influence to introduce the Wesleyan ministers. I think his ministerial standing was so far acknowledged as to permit him in an emergency to dispense the ordinances. I know he had sometimes supplied the mission, and I think he was so employed during this year. He was strong, active, and willing, and possessed very fair gifts and abilities. This was a Mr. Saul, who had taken very decidedly with the Canada Conference upon the disruption of the Union. It is melancholy to think that he should have out-lived his evangelical principles, and become a Swedenborgian!

195. The ranks in the Hamilton District were completely filled; but the Toronto District had two or three vacancies, all arranged for at the beginning of the year. Mono had the same superintendent as the year before, a Mr. George Smith, a hired local preacher; while Wm. Glass, who had been received on trial, went back as the second preacher. The Rev. F. Coleman, who was now in orders, and the Superintendent of the Albion circuit, was to exchange with Mr. S. "once in three months," doubtless for the purpose of dispensing the ordinances. The "one to be sent" with Mr. Neelands, on the St. Vincent and Owen Sound Mission, was Mr. Richard Williams, who has been more than once mentioned already. The Rev. Gilbert Miller's colleague on the Brock circuit was a chairman's supply, in the person of a pleasing looking, well conducted young man, by the name of David Bettis, who had labored some time in the M. N. Connexion, he himself having been brought up in the graft-stock of that body, the "Canadian Wesleyan Church," to which his father belonged. Mr. Bettis was a person of undoubted piety, popular gifts as a preacher, and was instrumental in saving souls; but subsequent changes added to this one, proved that he was

of a changeable temper of mind. The "Darlington," or Bowmanville circuit appears with one incumbent in the Minutes, "Alvah Adams;" but it seems he had an assistant. It is explained by the following note from the Rev. William Young, who, I might otherwise have told the reader, was superannuated by the Conference and set down at Colborne. The note is as follows:—"In April, 1845, while on the Ashphodel Mission, I was taken very ill. My life was despaired of. I, however, so far recovered, that I attended the Conference in St. Catherines. There Dr. Beadle was consulted. He intimated that there was not the slightest hope of my recovery. I was accordingly superannuated, and put down for Colborne. On my way home, I was pressingly urged to take up my residence in Bowmanville, by the Rev. A. Adams, who needed help. My health continued to mend, and I worked with him all the year, doing nearly full work."

196. There was but one vacancy in the Cobourg District, namely, that at Cartwright and Manvers Circuit, of which Mr. Lochead had the superintendency.

197. The Kingston District had but two vacancies, namely, those of the second preacher's place at Bath and Wolf Island Mission. The writer was the Chairman of the District, and succeeded in providing for them pretty early in the year, although none of them proved of any permanent value to Methodism, notwithstanding they promised considerable at the first. The first supply for Bath, was a young Englishman, met with at Port Hope, who took well at first, and would have done well had he not proved to have "loved this present world," turning away to secular life after a short time. His name was Trotter. A second supply, who came with a letter of recommendation from the ex-President, Rev. R. Jones, might have been dis-

tinguished as a preacher, being naturally gifted, bold, and possessing one of the most commanding voices we ever remember to have heard. Though very short in stature, he was commanding in appearance. He had had one or two years' experience in the New Connexion; but alas, he was too cunning to be wise, or even strictly good. Though received on trial at the next Conference, the reader will not be surprised to learn that, after a few years, he went to that great refuge for the unstable, the United States. We have been writing of William Cotton.

198. The supply for Wolf Island promised more, and continued for a time. He was a native of Canada, born in the township of Elizabethtown; had been wild and wicked, but a few years before our present date professed conversion—I think in the United States, where he attended an academy and pursued a somewhat liberal course of education. He then acquired the French language at the French Canadian Institute, near Montreal. Having returned home, and began preaching about the country, what the people called "great sermons," one of which I heard him deliver with great satisfaction at a camp-meeting. Being the chairman, I employed him as a supply for our Island Mission. Nothing could exceed his acceptability and fidelity while there. When no other method would answer, sooner than disappoint his appointments, he went on skates. He was plain in features, but modest and pleasing in manners. Alas! poor Jonathan Loverin, that thou shouldst ever have disappointed the expectations of one who loved thee with a father's tenderness! He may have wandered far in the long run, but some who knew the circumstances by which he lost position among us, thought he was more sinned against than sinning, and that he might have been restored in the spirit of meekness.

199. Poor Daniel Berney, who stood connected with this district, was left without a station for disciplinary reasons, and never raised his head above water again, which issued in breaking his wife's heart, one of the best and cleverest women of Canadian Methodism. How sad that one, who for several years was so successful in winning souls, should have lost position—and perhaps in the end his soul. There must have been faults, but to some extent he was victimized. We might have passed over the above three or four cases, but one object of history is to admonish and warn, as well as to allure by bright examples. Let all ministers of the Gospel maintain prudence, purity, rectitude, circumspection.

200. The Bytown District was pretty well supplied with Conference men. There was only one vacancy. The St. Andrews and L'Original circuits, which had been separate fields of labor for some time, were this year re-united. It seemed to have been done to economise laborers, or to do with three instead of four. The two Conference laborers sent there for 1845-46, were James Hughes and Michael Baxter. There was also "one to be sent." That one was duly remitted to the circuit, in the person of James Armstrong: born physically and spiritually in Ireland, the son of an exemplary Christian father, a man of intelligence and principle, and the brother of two other Methodist preachers, Noble and Andrew Armstrong. He had received a good commercial education, and had been conducting some sort of mercantile business in the township of Clarendon, C. E., whence so many efficient Wesleyan Ministers came out—such as the two McDowells, the four Armstrongs, Hobbs, Kilgour, and I know not but others. Mr. Armstrong was young and single, but matured. His physique bespoke a long continuance in the work—compact, muscular, and the very picture of health. Besides these, his pleasant, easy

temperament was not likely to wear him out with friction. He had all the elements that go to make up an acceptable preacher: good voice, self-possession, good taste, quiet dignity, and orthodox views. If he was not original, he would never be heretical. We often used to think, that had he been impelled by a larger amount of ambition to study harder, he might have excelled to a higher degree than he did. But, succumbing to paralysis in middle life, shows that he pursued the wiser course, otherwise he would not have continued so long in the active work as he did. Mr. A. was a man of the strictest honor and integrity—the poles apart from all meanness. Than which, no higher encomium can be written.

201. Only one more remark has to be made to fix the whereabouts of the brethren for this year (1845-46). The Rev. David Wright ceased to act as agent for connexional funds, and the Rev. Stephen Brownell was appointed in his place. A good deal was expected from his appointment. Mr. B. had proved himself a man of great energy and tact in prosecuting the work on the frontier, or bush circuits, to which he had been principally appointed; he was a bachelor, and tied to no locality; and he had a reputation for being methodical. But, though he was little expense to the connexion, the experiment proved that collecting money was not his sphere.

202. Having put the brethren in their several places, we must see how they succeeded in their work. True, our diminishing space will, as it has done for the last few years, prevent us going through the several circuits, which biographical justice to the several brethren would lead us, if it were possible; but we may remark in a general way, that the strenuousness with which the ministers and preachers

labored indicated a determination to arrest the downward tendency indicated by the decrease of the previous year.

203. No less than nine camp-meetings were held in the Province, ranging from July the 1st, to September the 11th, distributed through the land from Muncey in the west, to Mississippi in the east. Newmarket, Credit, Scugog, Augusta, Perth, North Gower, shared in these efforts. Cheering letters were published from all the chairmen, who still travelled through their several districts. Intelligence of a similar character from Waldron, at Muncey; Cosford, at Guelph, who required and received a helper in his mission; Pollard, at Bytown; Fawcett, at Elizabethtown; Belton, at the Credit; Smith, at Mono; Shaler, at Bonchere; and Howes and Pattyson, at Clarendon; with several others.

204. Victoria College graduated its first recipient of the Bachelor's Degree of Arts, at the summer examination in 1845. There were several undergraduates, but only one received the B.A. This student was Oliver Springer, late Judge of Surrogate, Hamilton. It was creditable to him that he, an aspiring young man, thus avowed his belief in the value of a parchment from this infant struggling college; while he, in turn, honored the institution by every excellence that can adorn a truly Christian gentleman. Those who endorsed the College, by sending their sons, while yet in its infancy, deserve to be remembered by the church.

205. Several aged and worthy members of the church passed away about this time, such as the venerable Samuel Detler, who joined the first class organized in Fredericksburgh, on the 2nd of March, 1791—the day on which Wesley died; Mr. Thomas Fingland, a Scotchman by birth, and a Presbyterian by education, who became early identi-

fied with the cause in Montreal, and who was suddenly killed in Hamilton, Nov. 4th, 1845; Mr. Samuel Carpenter, of Saltfleet; and several others, equally worthy.

206. Pretty early during this Conference year, that noted Methodist orator and revivalist of the United States, the Rev. John Newland Maffitt, was invited over to conduct revival services in Adelaide Street Church, Toronto. His peculiar manner provoked a great deal of criticism from some of the secular papers, as also especially from the *Banner*, the Presbyterian organ, conducted by Mr. Peter Brown, and the *Church*, conducted by Dr. Bethune. The hostility evinced was quite unusual, and the greater part of it could only be accounted for by actual enmity to Provincial Methodism. Nevertheless, a great apparent ingathering took place, which would have proved more permanent than it did turn out to be, had not a large part of the membership been disaffected to the Conference, and disinclined to see the numbers under its pastoral care augmented. Besides, the agitation they kept up continually was adapted to stumble the new beginners. This writer has no great admiration of travelling evangelists in general, and certainly no great estimation of the character and course of Mr. Maffitt, but to gratify the reader, the following portraiture of that gentleman, as given by the editor of the *Guardian*, is here furnished: "Mr. Maffitt addresses the passions, but not *only* the passions. He does often move on the heart, as the zephyrs of a summer's evening on the dead waters of the lake, rippling the placid surface. At other times he gathers together startling ideas and alarming figures, and sends out gust after gust till the wind rises to a hurricane, the storm howls, and the calm is raised to a tempest. Indeed, some parts of his sermons have been terrific as the legends of the German forest, the

crisis of the romances of the Spanish Inquisition, the apparition to the Endor witch and Saul. When the preacher's heart is warm, his imagination free, and his subject solemn, he lays hold of all the frightful images he can reach from the bottom of hell, the chamber of the dying, the gloomy and horrible vaults of the dead. He one night had a damned ghost open the door of the church, walk up the aisle, stand on the altar, turn to the congregation, and put words of alarm and horror in his fiery mouth. He went another night to the churchyard, dug up the grave of a parent, and brought the coffin to the church. Then he opened the lid, took off the muffler from the face, held up the corpse, unwound the winding-sheet, took off the shroud, and bade the ghastly naked skeleton speak to the child on the joys of heaven or torments of the lost. He applies himself but to *one* part of a minister's duty. He calls himself the '*Sinner Preacher.*' He leaves the members of the church to be built up by others."

207. A very dissimilar man, one who had labored years before in Canada and who has come to view in this work, paid a visit to most of his old circuits during the year, and preached in a manner productive of good. We refer to the venerable Isaac Puffer. Here follows some description of him from an unknown writer:—"Isaac Puffer is a specimen of the ministry perfectly unique; there is no preacher like him in the nation. We refer to his astonishing powers as a scripturist. The frame-work of his sermons is always made of scripture quotations. He repeats scores, if not hundreds of these in one sermon; and, although scattered through the whole Bible, in the Prophets, Psalms, Epistles, Historical Books, whether in the plain words of John, the involved passages of Paul, or the poetic flights of Isaiah, it is all the same to 'father Puffer.' He is just as familiar

with the whole as you are with the Lord's Prayer. Besides the language of scripture, he invariably gives chapter and verse. The writer once asked him how it was that he could at all times tell where every text was to be found. He replied, on the same principle that you can always tell where your neighbors live! Besides memory, brother P. has an ingenious gift of illustration, by the use of figures and aneedotes." At that time he was a superannuated preacher of the Black River Conference, U. S.

208. The constitution of the Church Relief Fund, which had been framed and enacted at the late Conference in St. Catharines, was, during this year, submitted to the quarterly Official Meetings, and received the approval of more than the required majority; thus proving at the time lay-delegation question was agitated by some, that the lay-officials at least had an influential connection with the legislation of the church; and they gave indication by other means that a large proportion of them were satisfied with things as they were.

209. Two of the ministers of the body, each eminent in his sphere, who were absent from the last Conference, continued in Europe during this year. These, it will be remembered, were Dr. Ryerson, who was preparing himself personally and otherwise for the duties of the Superintendency of Education, and the Rev. Peter Jones. Mr. Jones was tolerably successful, having collected £800 sterling at the last return made; and was particularly well received in Scotland. From a letter published in the *British Colonist*, from Dr. Ryerson, dated London, Nov. 1, 1845, we learn the following particulars. Mr. R. says, "I arrived in London the day before yesterday, after an absence of eight months. During that time, I have been in the territories of more than twenty different governments;

have visited twenty-one universities, inquiring into their character, management, &c., procuring the programmes and regulations of most of them, and the statutes and characters of several of them; have visited above two hundred other educational establishments, including colleges, polytechnic, normal, gymnacial, regal, higher, middle, and lower burgher, superior, and primary elementary schools,—also trade, agricultural, and infant schools; and have collected some three hundred documents and books relating to those institutions." Passing over the greater part of his letter, he says with regard to his journey itself—"Leaving England about the 20th of February I landed at Hague, and having visited the principal cities and institutions of Holland and Belgium, I proceeded for Brussels, by Ghent and Lille to Paris, where I remained several weeks; thence by Orleans to Lyons, and down the Rhone to Avignon; thence to Nismes and Montpelier; thence by Beaucaise and Arles to Marseilles; thence to Genoa, Leghorn, Civita Vechia, and Rome, where I remained about four weeks; thence through a country of much beautiful scenery and rich historical interest, to Naples, the public institutions of which I visited," &c., &c. But space will not allow us to follow him through Venice, Austria, and the whole of Germany. He expected to be back in Canada about a month after the date of this letter, which, if I remember rightly, was not realized.

210. There were several subjects very actively discussed during the course of this year in the columns of the *Guardian*, which showed the state of the connexional mind. One of these was a bootless discussion on the subject of protracted meetings, drawn out to a great length, strangely commenced by one who had been very successful in that kind of effort. The question seemed to be whether a special revival service should be commenced, where no

indications of a revival were manifest through the ordinary means. Many things, true and good, were said on both sides; and perhaps, if the arguments *pro* and *con* could have been carefully sifted, there would have been found no great difference between the disputants; but as it was conducted in the usual indeterminate manner, while it occasioned more or less unpleasantness for the time, it decided nothing, and rather put a check upon the spirit of revival for the time being. It was the subject of earnest conversation at the ensuing Conference, and the originator of the controversy voluntarily expressed regret for what he had written, although it was anonymously conducted.

211. Three branches of Methodism, that is to say, the British Conference, and the Northern and the Southern Methodist Churches of the United States, were commencing Missions to newly opened China; and certain ministers of the Canada Conference, seeing that the whole North West had been relegated to the British Conference, and all additional effort prevented towards the heathen in that direction; and believing that Missionary labor and success were necessary to the vitality of the church at home, advocated our uniting in the effort to evangelize the Celestial Empire. It was proposed to begin by sending out two Missionaries. Although it was pronounced visionary by those claiming extra prudence, yet the discussion gave uncommon interest to the Missionary anniversaries during the year. The Canada Conference Missionary Society at that time was the only Methodist Missionary Society in the world that was out of debt; and it was only proposing what is now substantially acted on in another form by this connexion. The Report of the Missionary Fund for the year 1844-45, stood as follows: balance in hand (from the previous year), £456 16s. 1d.; amount raised, £2,316 13s. 9d.

during the year; expended on Missions, £1,773 12s. 4d.; leaving a balance in hand for current expenses for the year 1845-46, £543 1s. 5d., or $2,172 28.

212. The inconveniences arising from the numerous Methodist bodies in the province all bidding for the patronage of that part of the population accessible to Methodism, were about this time felt to be unendurable. A good deal of private and unofficial talk and discussion took place about some new arrangement with the British Conference to end the rivalry between that body and the Canada Conference. The subject of merging all the Canadian Wesleyan ministers in the English Conference direct, was even talked of, although it could never have been said to be popular. Open discussion in the *Guardian* recommended an attempt to unite the newer Methodist bodies in this province with the central body, and that attempts should be made to enlist the Wesleyan Methodists of the Eastern in a North American Confederation, with a "proper respect for the rights and privileges of the laity." These proposals, though they met a response in the hearts of the *people* worn out with division and strife, and yearning towards those who were Methodists essentially in experience and tastes as well as themselves, yet was frowned on as "injudicious" by those who never devise an improvement, but who control and take the credit of it when they find it inevitable. These very aspirations and proposals are now in the way to be realized. The Editor favored both the China Mission movement and the advances for Union; but unhappily while arguing against rivalry, he was led to present the vast outlay of Missionary funds by the British Conference during the five years of separate operations in Canada West, which had meagre results to show in return. It was calmly propounded, but, as might be expected, was offensive

to the British Missionaries and their friends. Several articles in reply appeared in several provincial papers. But especially the Rev. W. M. Harvard, A.M., who had been appointed to the chairmanship of the Western Canada District, took up his pen and asked the privilege of making "corrections and explanations" in the *Guardian*. His "explanations," instead of merely bearing the character of defensive operations, carried the war into the territory of the Canada Conference, and all the old unpleasantness was raked up and revived. His letters were drawn out to the enormous number of five very long ones, with notes and appendices. The letters were annotated on by the Editor of the *Guardian*. There was nothing unseemly in point of style on the part of either. The urbanity and piety of Mr. Harvard prevented that on his part, and the philosophic coolness and self-control of Mr. Playter had the same result in his case. But it may be said that though they had "put away all bitterness and anger," they had not put away all "clamor." The discussion disfigured the Conference journal for a good half of the year. This year's course of action terminated the career of Mr. Playter as connexional editor. He had approving friends, but the leading influences of the Conference did not like his advocacy of a China Mission and an indiscriminate union; besides, I think they felt it necessary to sacrifice the author of the "Voice from Canada," to appease the anger of the British Conference, especially in view of the forthcoming negotiations for a re-construction of the Union. It is one of the grateful memories of the writer that, while he was the only one to do it, he had the pleasure of showing what could be said in the Kingston Conference of 1846, for a friend and officiary of the Conference, who had the misfortune to "fall on evil times."

213. With the loss of popularity among a certain class of

political men, the enormous amount of rivalry to be coped with, together with the abatement of the revival spirit in the connexion, the reader will, despite the almost frantic labors of the great body of the ministry to keep things up, not be over much astounded to hear of a second decrease, yea a decrease to the amount of 1,359! The searchings of heart, and the weeping and lamentation which attended the announcement of the result in the ensuing Conference, must be deferred till we come to hear of its proceedings.

214. Some things relating to the British Wesleyan Missionaries in Canada West during this year, 1845-46, have already come to view incidentally. I must now produce the further results of the few scattered hints I have met with, here and there, to illustrate the positions, labors, and successes of these brethren during the year above named. Wherever I have found evidence of any difference in the appointments from the published list of "stations" in the Minutes, I will furnish it; and will mention anything I may have known, or found illustrative of the cause in that place.

215. Kingston still stood first in the District. The Rev. Edmund Botterell was brought up from Canada East to occupy that station, where we know he was much respected. We find an encouraging letter from him in the "Notices," dated August, 1845. Loborough, where "one" was "wanted," was under his superintendency. The want I have reason to believe (for I passed over the ground as a travelling chairman) was supplied by David C. Clappison, a newly arrived, medium sized, local preacher from England,—Yorkshire I should say, although he has communicated nothing to me. He was personable, healthy, active, sprightly, and thought to be a "good preacher." He had the advantage of a very fine voice. The number returned for Kingston and Loborough, at the next Conference (1846), was 210.

216. We have seen that Mr. Harvard occupied Toronto; and the Rev. Robert Cooney, not yet a doctor, was brought up to supply the place of Mr. Selley, removed to Canada East. Mr. Hetherington, whose health failed during the preceding year, Mr. Selley says "returned to England." Whitchurch was under Mr. Hetherington's supervision, and concurrent testimony goes to say that John Bredin remained as junior preacher connected with these two circuits. The numbers were returned conjointly, and amounted to no less than 428. Mr. Cooney's eloquence attracted the community of the capital. Mr. C. in his autobiography says of the place and time :—"Our cause, as it was familiarly termed, was very influential and flourishing in Toronto. We had three substantial brick chapels, with suitable basement stories, used for week-night services and Sabbath-school purposes. One of these chapels, Richmond street, was opened at our entrance upon the circuit. Our congregations were very good. The Lord was with us and blessed our labors. He gave us seals to our ministry and souls for our hire; and at each district meeting we had the happiness to report an increase of membership."

217. The Minutes and Cornish say that Rev. John Douse was at Hamilton. The number returned was 90. London was fortunate to still retain Rev. E. Evans; but who performed the rough work in Blanshard, at this writing, I cannot say. The numbers for both were 176. Guelph has John Bredin's name appended, but it is certain he went not there till after the Union was restored. Who was the minister, at this moment, I really cannot say. Their numbers mounted up to 160.

218. We are safe, I think, in leaving Goderich and the Rev. Henry Byers undisturbed in the Minutes. I have

found no clue to the supply for Amherstburgh. The return of members was 88. Mr. Sallows tells me the Minutes, which place him at Barrie, are right; but Mr. Cornish places him at Amherstburgh. All we know about Barrie, it returned 49 members.

219. The supply for Warwick and Adelaide was a chairman's supply. A young man from England, Yorkshire I think, who had spent some time in Nova Scotia, on his way out, when he availed himself for some time of the advantages of the Wesleyan Academy at Sackville was that supply. He received, I think, a commercial education. He was a medium sized, sandy complexioned, genial spirited person, apparently of the mature age of thirty. He rather excelled in pulpit proprieties, and that sort of impressiveness which results from deliberation and emphasis. He would, however, have to labor for the matter he produced. His circuit returned 89 members at the end of the year.

220. The "one to be sent" to Woodstock, proved to be the pious and painstaking William Andrews, with whom the reader has been made acquainted. I learn from an item from the pen of the Rev. Mr. Richey, accidentally discovered, that a gentleman in Woodstock felt so much zeal in the British Missionary cause, that he had furnished the board and horsekeeping of the young preacher appointed to that circuit *free of charge* "ever since the dissolution of the Union." In the returns, "Stratford and Woodstock" stood together, and that it amounted to 58.

221. I suspect the Minutes, as far as Peterboro' and John S. Marsden are concerned, are correct; as I think he died in that town, September 18, 1845. But I find no date for further particulars. The numbers for Peterboro'

and Rice Lake (an Indian Mission) at the end of the year, stood at 193.

222. The Minutes and the Hand Book give Belleville to Rev. Henry Lanton. The numbers were 80. Brock, was not, as the Minutes say, supplied by Wm. Andrews, but, according to Cornish, the Rev. Samuel Fear remained there, even as he had been there the year before. Wherever he was, he was an indefatigable laborer. The numbers returned were 80. Whitby, according to the Minutes, was supplied by "John Gundy, Assistant Missionary." His father, a hired local preacher, supplied some one of the vacancies, although it is not in my power to locate him. The numbers in "Whitby and Pickering" were 137.

223. The Minutes give Chinguacousy to Wm. Steer, and Bytown to John C. Davidson. The former place returned 202 members; the latter 55. We have not located John Hunt, who we know was in the work. Was he at Guelph? The venerable William Case continued at Alderville; but we exceedingly regret to say, that we have no news, even from *him*. His numbers were 89. I have no reasons for challenging Thomas Fawcett's position at Brantford and the Indian Mission at the Grand River, where the Minutes place him. The numbers for the two places were 133. The remaining two Missionaries admit of a more extended notice.

224. The Rev. William Scott, dated Sarnia, on the eve of the year 1845-46, of which we are writing, holds the following language in a letter published in the *Missionary Notices*:—

"At the next District Meeting I shall have been here four years. At the last District Meeting I did not wish to stand on the prospective Stations another year; but since then I have seriously considered whether I ought not to give myself wholly to the Indian work of this

District. It appears to me that some person should do so, and acquire a knowledge of the Ojibewa language. I have expected to be removed from this place, and therefore have not obtained so much of the language as I otherwise would; but to me now it would be easy of attainment; and, if the Missionary Committee thought proper, I should have no objection to devote myself entirely to this service. Of course, I am altogether at your disposal, and I bless God for the disposition to go wherever you may send me. But I feel that it is important and necessary that one or more of our Missionaries here should be more entirely connected with the Indian Missions, or prepared for them. Frequent changes are not advantageous, and a total ignorance of the language is attended with still greater disadvantages; and this must be the result of frequent changes. These suggestions are offered with entire submission, and diffidence in my own judgment; but I am not now unwilling to remain here another year; and, if sent to any other station, I shall strive to do the work of an Evangelist, and earnestly pray that in all things I may be guided aright, and act as becometh a Wesleyan Missionary."

St. Clair returned 200.

225. John Sunday's name stands for Rice Lake, but the following extract of a letter from him, addressed to the Rev. Dr. Alder, and published in the *Missionary Notices*, dated "Alderville, March 10th, 1846," shows his position and employment, and also gives inklings of the general work. In this letter he says:—

My family lives at Alderville; *but I live everywhere:* Rice Lake, Toronto, &c. The reason I did not write sooner is, because I have just returned from a Missionary tour up the country, and I wanted to tell you something about the good work we finished last week. Brantford people give more than they gave last year, and had a crowded meeting at that place. Mr. Evans and Mr. Douse were there, and others. Guelph, they give more, and had a crowded meeting also. Woodstock and London, we had a great meeting; and hundreds went home without admission,—with a larger collection, and Goderich the same. Adelaide, a place in the woods, we had a great meeting; and Port Sarnia, we had a very good time, and all very happy. You will hear all about it in a short time. And Peterboro' Circuit, there is

great improvement; and the Indians of Rice Lake, Mud Lake, have done well; *but the Indians of Alderville are the first on the list.*

226. The total numbers connected with this branch of Wesleyan Methodist operations were 2,981, making an increase on the year 1845-46, of 163. Thus, while the numbers under the pastoral care of the Canada Conference were, just now, running rapidly down, those of the branch of which we have been treating, were going considerably upwards. The two totals in Canada West amounted to 24,438, considerably less than the year before.

227. And we must prepare for a small decrease also in Canada East, to which part of the work we now turn our attention. The District Meeting for 1845 sat once more in Montreal, commencing May 15th. It was presided over, for the last time, by Rev. W. M. Harvard. Matthew Lang was Secretary a second time. The list of those present presents a new name, George Henry Davis. He had been sent out by the Committee during the preceding year, and had been assisting the ministers in the city of Montreal. He was a native of England, had enjoyed the fostering care of Wesleyan Methodism in youth, and had experienced the incalculable benefits of the Wesleyan Theological Institute at Richmond, in companionship with some of the choice young spirits of Methodism, such as Thornly Smith, Samuel Coley, Wm. Bush, and Michael Coulson Taylor; and shared the delectable pleasures of the famous "Taylor Levees," in which that sage young man was the presiding genius. Mr. Davis was in person more than medium sized, sandy complexioned, and seemed about twenty-two or four years of age. Was a good preacher, and had a reputation for sanctity of spirit and manners.

228. William Foster was "subjected afresh to the usual examination, which was very satisfactory," "and therefore

cordially recommended" again "to the Committee and Conference to be received on trial." But, as we have already seen, the tardiness of the proceedings in the case in the issue sent him knocking at the door of an American Conference, where he was received and became a respectable minister.

229. The Chairman of the District (Mr. Harvard), and brother Cooney having been removed by the Committee, the District Meeting recommended several changes in the printed stations. The stations, as amended, stood thus:—

Montreal—Matthew Richey, A. M., Charles Churchill, George H. Davis.
Quebec—William Squire, John B. Brownell.
Three Rivers—Benjamin Slight.
Rawden and Wesleyville—One to be sent.
St. Johns—One to be sent.
Russelltown—Malcolm McDonald. One to be sent.
Odelltown—John Tomkins.
St. Armands—John B. Selley, Rufus A. Flanders.
Clarenceville—Thomas Campbell.
Dunham—Matthew Lang.
Shefford—Hugh Montgomery.
Stansteud—James Brock.
Compton, &c.—Edmund S. Ingalls.
Melbourne—John Borland.
New Ireland—One to be sent.

230. I must now endeavor to supply the vacancies from such data as I have received. A letter from Mr. Borland authorizes me in assigning Rawdon and Wesleyville to young Mr. Foster; St. Johns, it is probable, was supplied by Mr. Graham, who I know once very acceptably filled that station; Mr. McDonald's colleague, on the Russelltown Circuit, from his own statement, directly made, was

Charles Sylvester. Thus comes to view, for the first time, one who for sweet, attracting piety, suavity of manners, and fidelity to his work, has acquired a fine ministerial reputation in Canada West as well as East. He was a native of England, had evidently seen good society, and was trained to business in a law office. Without any great pretensions to profundity, he might be pronounced a gifted, fervent spirited young preacher, endowed with a pleasing manner and good voice, excelling in prayer and extempore addresses. He was probably about thirty years of age.

231. New Ireland was supplied by a preacher excelling in originality and ingenuity as a sermonizer, who had been matured as a New Connexion Minister, both in England and this country. This was our now venerable friend, the Rev. John Hutchinson, in retirement in the city of Hamilton. His account of himself is as follows,—"In October, 1838, being ordained to the office of Missionary, by the English Conference of the N. Connexion, laboring in and about Montreal and in and about Hamilton, until the union was consummated between the Ryanites and the New Connexion in 1842. In 1843, in Montreal, I united with the Wesleyans, being received on certificate from the New Connexion by the late Rev. Matthew Lang, and there officiated as a local preacher until 1845. In May of that year the Eastern Wesleyan District, under the chairmanship of the late Rev. W. M. Harvard, engaged me in the regular work, appointing me to the New Ireland Circuit, where I remained two years."

232. There were various particulars of interest connected with the District Meeting of 1845, which diminishing space in the volume obliges us to forego the pleasure of recording. We might have gleaned a few things illustrative of the labors and events of the year 1845-46, but for the same

reasons we look not after them. The brethren were still rowing against the adverse currents which had set in since the outbreak of the Second Advent storm. The result was, they had to report a decrease of 43. Their total number at the Conference of 1846 was 4,115; their brethren in Canada West reported 2,981; and the Canada Conference 21,557. Thus making all the Wesleyan Methodists of the two Canadas, at the end of the year, 28,653.

1846-47.

233. We are now entering on a year big with future events, yet a year which, because ot diminishing space, will have to be disposed of in a very summary manner. The Kingston Conference of 1846 began the third day of June, and continued its sessions till the 12th. Messrs. Bevitt and Biggar were preferred to its highest offices—the former President, the latter Secretary. Mr. Biggar well deserved this mark of respect and confidence. He was in all respects worthy, and had done a world of writing for the connexion, without honors or office.

234. The following brethren began their itinerant career at this Conference: Abraham Carpenter (Mohawk Indian), about whom, as he did not continue very long in the work, I cannot give much information; Wm. S. Blackstock, worthy of a more enlarged portrayal than my space will allow me to give, a young Irish Canadian, relative of the venerable Moses Blackstock—if I mistake not, converted in New York—compact and healthy, studious and possessed of a great deal more than the average measure of mind; John C. Osborn, who came out from the Consecon Circuit, whose average abilities might have accomplished more than they have, arising from cross-providences which now seem to have reached their termination, and a turn of the tide in his favor.

I pass over Bettys, Cotton, and others that have been mentioned, and observe that one of the vacancies in the West, which we did not know how to supply the preceding year, was filled by Nathan C. Axtell, a small, dark, very young man, the son of a widow; of American origin, we suspect he was; had been brought up to business, in which he was very adroit; and was very gifted as a speaker. It is a pity that impulsiveness and changeableness should have clouded a prospect which was so bright in the morn of his ministerial life. Wm. M. Pattyson and Henry McDowell were young Irishmen, converted or quickened, in the Clarendon circuit, whence so many preachers have come out. They were compact, healthy, and youthful in their appearance. Pattyson was the son of a Primitive Wesleyan preacher in Ireland; McDowell was the son of a worthy class-leader in Canada, from Ireland. Brother P. was somewhat bluff,—brother M. rather excelled in politeness. They were both possessed of average ability, have been hard workers, and have continued till this day. Nelson Brown and George Case were native Canadians. Both had very improvable talents. The former was perhaps the more energetic, but, by patient continuance in well-doing, the latter has, perhaps, accomplished the more for the church.

235. Mr. Case is one of the few brethren who have furnished an account of their histories. I therefore let him speak for himself. Omitting two paragraphs concerning his pedigree, Mr. Case says: "I was born in Gananoque, on the banks of the St. Lawrence, on the 19th of February, 1821. My educational advantages were few and small; my schools and schoolmasters were of the primitive character of the first three or four decades of this century in Canada. For my literary attainments, such as they are, I am indebted mostly, under God, to good books and my own

studious habits. My father was a Congregationalist and a rigid Calvanist; my mother was trained in the faith of the Church of England. My first teacher was the Rev. Wm. Carson, a Baptist minister. I had many strong religious impressions in childhood; and the last counsels of my sainted mother, who died when I was but a boy, produced in me a deep and permanent conviction of my need of God's converting grace. I was awakened more fully by God's Spirit, and led to give my heart to the Saviour in February, 1840. This was under the ministry of the Rev. James Hughes, who received me into the Wesleyan Church at the close of special religious service held in the old 'Soper school house,' in the rear of Lansdowne. I was then just nineteen years old. I had spent the previons winter in military service in defence of the country against the 'Patriots' and their 'sympathisers' of 1837. I had learned some of the vices of the camp, and had returned to civil life in the Spring, 1839, not at all improved, except in the acquisition of a little military knowledge. In the following winter, anxious to increase my limited stock of book knowledge, I was attending a common school kept by Mr. George Glasford, when, by the instrumentality above referred to, I was led to seek God's salvation. In the days of my early religious experience the class-meeting, prayer-meeting, and love-feast were to me inexpressibly precious; and to their influence, under God's blessing, I am deeply indebted for whatever of stability and consistency I have been enabled to exhibit in my Christian and ministerial life. Mr. Elijah Barnes, of Lansdowne, was my first class-leader, and to him and his excellent wife I owe a debt of lasting gratitude for their kind, wise, and faithful counsels at that early stage in my religious life. From Rev. James Hughes I received my first license as an exhorter in May,

1844, at a Quarterly Meeting held in the old 'Crosby Chapel.' In May, 1846, I received a local preacher's license from the hands of the Rev. John Carroll, at a Quarterly Meeting held in Greenbush, on the Elizabethtown Circuit; and at that same Quarterly Meeting I was recommended to the Conference as a candidate for the Ministry. I was accepted for the work, and sent to Cornwall with the now sainted Simon Huntington. I have had my share of hard and poorly compensated toil in the unsurveyed portions of the 'Queen's Bush;' among the poor settlers and Ojibway Indians on the shore of Lake Huron, and amid the rugged heights and yawning chasms of the Laurentian Mountains. On the banks of the St. Lawrence, Lake Ontario, and Niagara River, as well as some points in the interior, I have had some very pleasant appointments. My ministry, like that of most others, has been attended with varying success. In some places my labors have seemed to be barren of results. In some others I have witnessed some of the most amazing displays of God's converting power and grace ever seen in this land. The revivals that took place in the Osgoode and Pakenham circuits will justify this statement. In the former, two young men were converted whose names deserve a permanent record in the annals of our Church. Both were of Irish parentage; both were converted at the same time and place; both entered the Ministry of our Church; both presented lives of singular devotion and ministerial usefulness; both possessed of superior talent; and both in their youth, and before reaching ministerial ordination, exchanged mortality for life. I refer to Robert L. Gabie and William McCullough." The death of the venerable Thomas Whitehead was registered at this Conference.

236. This Conference was characterized by very serious

deliberations. The first of these embraced the severe scrutiny of the editor's course, who was criticised with too much severity. His friends saw fit not to bring him forward again as a candidate, and the Rev. G. R. Sanderson was elected in his place. The Rev. J. Scott was first elected, but declined.

237. The blank astonishment, the fall of countenance, and, we might add, the weeping, which followed the announcement of a second consecutive decrease, to the amount of no less than *one thousand three hundred and eighty-nine*, thus making the falling off in two years *nearly twenty-two hundred* (or 2,192). This discovery led to a searching, anxious conversation on the probable causes. Some ascribed the loss, in part, to the disparagement of protracted meetings, which they regarded as indispensable to ingathering; many to general unfaithfulness to our ordinary and proper work; while only one, the late Rev. James Musgrove, had the courage to lay the blame where it largely rested, the ill effects which had followed from certain political discussions with which leading men of the Conference had been identified. It is too early, however, for history to speak impartially and distinctly on this subject.

238. A series of resolutions, to the number of twenty-one, were passed, in which the members of the Conference pledged themselves to greater devotedness and fidelity in every department of their work, and to try to bring the members of the church to that state of religious efficiency, which would give success to their collective efforts.

239. Among other things, it was determined to try to effect an arrangement with the British Conference, the presence of whose agents in the Province were found to be the most natural and formidable rival to Canadian Wesleyanism in the country. Despite what had been said in the

papers through the year favorable to a union of all that bore the Methodist name, it was finally concluded, that till the older and co-ordinate bodies presented an aspect which showed they respected the principle of essential unity, it would not be wise to propound anything to the junior bodies. Some few things were thought to favor the proposals of the British Conference at that time. The Rev. Dr. Ryerson was in England, and it was known had interchanged views with Dr. Bunting, the most influential man in the British connexion, whence it appeared, that the Free Church disruption in Scotland and English Tractarianism had occasioned a very considerable change of views and position in British Wesleyanism, that brought it nearer to the position of the Canada Conference, which the British brethren thought had come of late a little nearer to their own position. Dr. Bunting said, about this time, "We have come down a little, and our Canada brethren seem to have come up." Within a year the British Evangelical Alliance had been organized in England, by which Christians were drawn towards each other. The Rev. Dr. Thompson, a highly catholic-spirited minister of Christ, who was foreign agent for the British and Foreign Bible Society, had travelled through the British North American Provinces, and witnessed the deplorable state of weakness and deformity in Methodism, which had resulted from its divisions in Canada West, had gone home some time before the date of which we write; and it was reported, had felt it his duty to confer with some of the leading influences of the British connexion upon the necessity of something being done to remove the offences which occasioned stumbling.

240. In view of the facts above referred to, the following Resolutions were passed:

Resolved, That the Rev. Messrs. John Ryerson and Anson Green be the Representatives of this Conference to the Evangelical Alliance, to meet in London, in the month of August next.

Resolved, That it is expedient to send a Deputation from this Conference to the British Conference, at its next annual Session, with proposals to settle the differences between us, on the plan of North America Conferences.

Resolved, That our beloved brethren, the Rev. Messrs. John Ryerson and Anson Green, do constitute that Deputation.

There was no opposition to the project of a representation. But that portion of the Conference who might be pronounced the "left," called for the appointment of the representatives by ballot. But the more conservative part of the Conference took the ground, that unless a safe and acceptable delegation were sent, it was better to send none; and that the method of nomination and open vote was the more likely way to secure such a delegation; that balloting might result in the choice of impracticable men, who would mismanage the affair; and that the brethren nominated, stood better, and were more likely to succeed with the British Conference than any others of the leading men of the Canadian body. The writer of this work braved the opposition, and moved the third Resolution, and had the satisfaction of seeing it prevail. These brethren were also appointed the representatives of the Toronto Branch of the Evangelical Alliance, by which they had a two-fold right to sit in the august meeting of the world's Evangelical Alliance, a circumstance which, no doubt, subserved the more specific unifying object for which they were sent to Europe.

241. Their mission, however, was a critical and difficult one. Some time ago I received a private letter from the senior member of the Canada delegation, which confirms

and illustrates the truth of the above statement, a few sentences from which I will venture to use, although the letter was not intended for publication, as it presents the real facts from the Canadian stand-point, and will put the case probably much better than the author could do it, furnishing, furthermore, a view from "behind the scenes." Mr. R. says: "At first we could get no meeting with the missionary secretaries. However, Dr. Alder, in a private letter, advised that we should go to the Conference at Bristol. We were there a whole two weeks before the least opening appeared—not one bright streak in the clouds. The preachers were civil, but cold and distant. I saw in my own mind that something must be done: without consulting my colleague, I sought a private interview with Dr. Alder, between him and me alone. He fixed the time for the next morning at ten o'clock. We met in a little class-room adjoining the parsonage, hard by the church in which the Conference was held, where we entered and locked the door. I opened my whole mind and heart to the Doctor, giving him a full account of the whole matter in Canada, without the least attempt at extenuation, and particularized the wrong doings on both sides—the divisions and missionary money wasted, &c., &c. The Doctor listened to me with great attention, and asked me about many things, to which I gave plain and frank replies. The Doctor confessed to having felt great anxiety about Canada matters since the dissolution of the Union, and professed to be strongly impressed by what I had said, and promised to try and remedy the evils, but he said, 'You must give me time,' with much more to the same purpose. Towards the close of the Conference the matter was brought up and confided to a large committee." Omitting any more direct quotations which I have put in abridged form, I have to state the committee met

after the Conference at the Mission House, in London: all the evils that had been done, and the difficulties which prevented their remedy, were long and faithfully discussed between Messrs. John Ryerson and Green on the Canada Conference side, and the Rev. Matthew Richey on the side of the British Missionaries, in the presence of this committee. The Rev. Messrs. Marsden, Lord, and Stinson, all of whom had sojourned for more or less years in Canada, helped on the pacification, and the plan or basis of the present Union was framed or laid, which may better be considered in detail when we come to its final affirmation in the Canada Conference of 1847, the proceedings of which will come within the TWELFTH BOOK, or the first book in another volume.

242. The delegation returned to Canada early in November, 1846, soon after which the Conference Executive were called together and met in Cobourg. The Canada Conference having declared ever since the disruption of the Union, that whenever the British Conference saw fit to resume its former relation to the Canada Conference, the latter was ready to submit to the old arrangement, the plan, therefore, now proposed, not differing essentially from that provided for in the first union, there was no legal necessity for submitting this scheme to the Quarterly Meetings; and if there had been, it was not necessary to submit the articles till after they were affirmed by the Conference itself,—yet many having thought for years that it was a mistake, not to have consulted the Quarterly Meetings before entering into the first union, it was wisely considered that it would be courteous and politic to submit the whole scheme to the lay-officials of the Connexion before the final determination of the matter at the ensuing Conference. A digest of the plan was made and submitted. At this stage it met with

opposition from an unexpected source. Besides the *Examiner* newspaper, which poured the most ribald abuse on its promoters, four leading members of the Conference published a pamphlet, in which the details of the plan and the manner of bringing it about were objected to, yet it carried in the Quarterly Meetings; and at the proper time was brought before the Conference, but we must not further anticipate.

243. Our diminishing space allows us far less room for details than we have allowed ourselves heretofore, although it was the closing year of an epoch (afterwards called the "intermediate state"), and, therefore, invested with great interest and importance. We must proceed to furnish accurate data for a complete history in the future, by filling up the blanks in the list of stations for this year 1846-47, so far as authentic information has been received.

244. To begin with the London District, Woodstock, according to the Minutes, was supplied by M. Holtby and George Kennedy, and the Huron Mission, a new name, was to be supplied; but changes were made after the Conference affecting these. The 'Huron Mission," which was but another name for Goderich and its vicinity, required a man of experience and energy to organize it. Mr. Kennedy was, therefore, taken from Woodstock and sent there, and his place was supplied by a modest, unpretentious young man, who has, nevertheless, grown up to one of the firmest and most influential members of the Conference. This was James Gray, a tall, fair complexioned person, of Irish parentage if not of Irish birth, brought up in the vicinity of Bowmanville, who, besides respectable early training, had enjoyed the advantage of Victoria College for some considerable time before going into the itinerant work. To those of this generation, he needs no further description from me.

245. Guelph, in the Hamilton District, was the only circuit, according to the Minutes, left to be supplied. The second preacher was to be "sent." Mr. Cosford, the Superintendent, says, "the next year," (1846-47) "having Rev. N. Brown for six months, and the best supply I could get for the rest of the year." Mr. B.'s name stands for Colborne, whence it appears some changes were made after the Conference arose.

246. Two or three things require note relating to the Toronto District. Barrie is in charge of a preacher, William Graham, for the introduction of whose name into the list of preachers the Minutes do not account. Pains-taking Mr. Cornish makes him a chairman's supply the preceding year, which I think he had been, but where, I cannot now determine. The same authority says he was received on trial at the Conference of 1846, which I also think is correct, although the printed Minutes do not record it, and I have not verified it from the MS. journals, but I remember this brother was expected to sustain the annual probationer's examinations, for which he seemed never prepared. He was a married man, inclining to middle age, and had been a travelling preacher, perhaps in full connexion, in the "Primitive Wesleyan" Connexion in Ireland. He was tall and not unprepossessing in appearance, but his not very strong mind had never been properly disciplined. He naturally shrunk from the ordeal of a Wesleyan probationer. A loose ability to talk on religion was his highest qualification. A voluntary removal to the United States, after a year or two, terminated his connection with the Canada Church. Who his colleague at Barrie was, at this writing, we cannot say. The second preacher at Brock was a supply. This was the *first* of the Alexander Campbell's, a native of Ireland, who had been in some public sphere of

usefulness in his native country; large, strong, and loud-voiced, he bid fair to labor much longer than he did. His age was then in the neighborhood of thirty. He might be called an arousing preacher. The Superintendent of Mono and Nottawasauga was the hired local preacher, who had been there the two preceding years. His colleague, Mr. Blackstock, after remaining there three months, was removed to Barrie for the last nine months of the year, where he was the colleague of William Graham.

247. Diminishing time and space tempt us to leave two of the vacancies in the Cobourg District unsolved, namely, the second preacher's places for Port Hope, and the same for Norwood; but one of the chairman's provisions for that district was too noticeable to be overlooked at this time. He was married, and had been in business, but he was too intellectual, too fond of books and study, and too much absorbed in preaching and lecturing in favor of temperance to give his mind to worldly gain. A native of England, and the husband of a pious English wife of good family, he was truly English in build and bearing; strait, stout, and strong, and as determined as he was either. Converted while living at Prescott, he had exercised as a local preacher at Kemptville, and I think Bytown, in both of which places he had transacted business. He was sent to Hallowell with the Rev. Asahel Hurlburt. We write of John A. Williams, the Co-delegate elect for the coming year (1874-75). He will come to view in a future volume.

248. The provision for the only vacancy in the Kingston District, the second preacher for Elizabethtown Circuit, I cannot recall, although I must have provided for it myself, having been the chairman of that district up to the Conference of 1846, where I represented it in the Stationing Committee. It might have been Wm. Keagan, a hired

local preacher, who about this time supplied several vacancies for quite a number of years, and who, by the uncommon revival and soul-saving power which attended his ministrations, is worthy of having a small niche to his memory among those who have carried on the work.

249. The Bytown District had no vacancies. One revival preacher, Samuel P. La Dow, "received a letter of recommendation to one of the Conferenc s of the M. E. Church in the United States." A once useful brother was "left without a station," and never returned to the itinerant ranks with the Wesleyan Church.

250. The brethren of this Conference, as usual with them, labored hard through the year, but with no very visible results. The effect of the agitation of the last two or three years projected themselves into this, there being a falling off in several places. Toronto was one of these. The writer was appointed there at the Conference of 1846. His predecessor returned a decrease of ten on the returns of 1845, but on reaching the city, I found that the abettors of the "Journal," had about the time of Conference, sent for a New Connexion minister, and full half the number reckoned to me had gone over to that body, with perhaps more than half of the official members. Some classes were totally wrecked, and not one in the city but what showed the effects of the storm. I was favored with a colleague of excellent pulpit ability, and of untiring pastoral diligence, (Mr. F. English,) and with the blessing of God on the most ceaseless and exhausting endeavors, we were saved from total ruin, and a goodly number of souls were brought to God. The end of the year showed a cause thoroughly reconstructed, and a membership of 233. Something like a similar series of events happened at Bowmanville, with even worse results. There the Primitive Methodists were

called in. The numbers in the Province were barely kept up to those of the year before.

251. The same brevity must be preserved with regard to the British Missionaries and their work in Canada West as has marked the account of Canada Conference matters. The negotiations which had been opened between the two Conferences occasioned a very agreeable lull in the controversial storm, and in a few places brotherly amenities were exchanged, but in most places it was a sort of armistice, or armed neutrality, which was preserved. There was less disposition to re-union on the British than on the Canadian side, till Dr. Alder came out at the end of the conference year. The truth is, they thought their cause was rising, and that the Canada cause was declining.

252. Combining the information we received from the Minutes, and that from private information, which modified it, we may say their work was provided for pretty much as follows: Kingston, with Loborough Mission attached, retained Mr. Botterell, who had for an assistant a chairman's supply, in the person of James C. Slater, who at my pressing invitation, has furnished the following account of himself:—"I dislike writing about myself, but will give you a few facts. J. C. S. was born in Cornwall, 1823. Father a Wesleyan Minister in England. Had my literary training at Kingswood, whose curriculum is about equal to Victoria College. Was never without conviction of need of religion. Began to seek the Lord at thirteen or fourteen, and enjoyed a measure of peace then. During my apprenticeship to a druggist, began to meet in class at Haverfordwest, in Wales. While in London, attached to a class in Spitalfields Church, found peace in a room alone, in Mark Lane, about opposite the Corn Market. Soon after was employed with Samuel Budgett, the 'Successful Mer-

chant,' and his brother James Budgett, where a commercial training was acquired, which has been of service through life. While at Kingswood, at the age of twenty (not at school, but in business), began to exhort and preach. The first address I ever gave was to the Sabbath School in S. Budgett's morning chapel. My father dying suddenly, the way opened to Canada. Spent a summer in Quebec, then a few months in Belleville, where I was again employed as a local preacher. Had in the meantime been class-leader, tract distributor, and Sabbath-school officer. In June, 1846, was employed by the Western Canada District, and stationed on the Kingston and Loborough Mission, under the superintendence of Rev. E. Botterell. The Mission covered much of the ground of Waterloo Circuit, under the care at that time of Rev. W. Haw. We labored side by side agreeably, though the 'British' had little expectation and less desire for 'union.' The Official Board in Kingston was very much against it, but Dr. Alder on meeting them, not, as he said, 'officially,' but for conversation, overruled all their objections. Though from the unsettled state of affairs, the work was not very prosperous, and no protracted meetings were held. I had the honor of preaching, I believe, the first sermon ever preached in Hinchinbrook and back parts of Loborough."

253. Toronto retained Messrs. Harvard and Cooney, but Mr. Hunt, and not "Andrews," was their assistant. Hamilton had Mr. Douse; London, Messrs E. Evans and Andrews; Goderich, Mr. Byers; and Amherstburgh, Mr. Sallows. The Rev. James Booth had returned to the effective ranks and was stationed at Peterboro,' and had John Bredin for his colleague, who says, "My fifth circuit was at Peterboro,' embracing the Rice and Mud Lake Indian appointments, and extending as far as the western line of Manvers.

Visited neighborhoods as the first messenger of the Gospel from any of the churches, and witnessed several conversions."

254. Mr. Lanton was at Belleville; Mr. Davidson at Byetown; and Mr. Steer at Chinguacousy. Of a number of their stations we have not reliable data. John Sunday was a kind of general missionary. The Rev. William Case was still at Alderville, and the Rev. William Scott at Sarnia. The aged man and this young man seemed to have found each the counter part of himself in the other, and there were, consequently, a strong affinity and friendship between them. A touching occurrence happened while these two were in the city of Montreal, during this Conference year, on some Indian or Missionary business. The facts were something like the following, which showed that the "ruling passion" was strong in the heart of the father of Canadian Missions, when he thought himself in dying circumstances. Mr. Case fell severely and dangerously ill, and expected to die. He wished, if possible, for his body to be conveyed to Alderville and buried among his dear people; but if it were not practicable (and from some cause which I have forgotten, it was feared this would prove to be so), then, he desired that his head which had planned for their welfare,—his heart which had felt,—and his hands which had wrought for them, might be dissevered from his body, and interred in their midst. Happily his health was restored, and after spending another ten years with his beloved flock, he was permitted to die in their midst, and all that was mortal of William Case was laid in the Indian burial ground at that mission.

255. These brethren reported an increase of 101 in the year 1846-47, making their total 3,082. We now make a rapid transition to their co-laborers of Canada East.

256. At the District Meeting for Canada East, which began in Montreal, May 7th, 1846, the only change in the numbers attending, from those of the preceding year, was, Mr. Selley in the place of Mr. Cooney, and Mr. Richey as chairman, in the place of Mr. Harvard. Mr. Flanders was recommended for reception into full connexion.

257. In the following minute comes to view one, who while he had strength to labor in the field, proved himself very successful in winning souls. It is in answer to the question, "Who are now recommended?" &c., "John Douglass, who is recommended by the Rev. Mr. Richey, having unanimously passed the Montreal Quarterly Meeting, where he has resided for many years. His age is twenty-three years,—was converted in 1837—robust constitution—understands English grammatically—has paid considerable attention to the study of Latin and Greek—writes a good hand—has acted as a local preacher two years—is not in debt—has no matrimonial engagement—offers himself as a single man, willing to go wherever the Conference may think fit to send him."

258. The stations as modified by the District were as follow:—

Montreal—Messrs. Richey, Churchill, and Davis.

Quebec—Mr. Brownell, and one asked to be sent immediately.

Three Rivers—Wm. Squire.

Wesleyville—R. A. Flanders.

St. Johns—James Brock.

Russeltown—M. McDonald (B. Hitchcock).

Odelltown—John Tomkins.

St. Armands—John B. Selley (probably R. Graham.)

Clarenceville—Thomas Campbell.

Dunham—Matthew Lang.

Shefford—Hugh Montgomery.
Stanstead—E. S. Ingalls.
Compton and Hatley—Benjamin Slight.
Sherbrooke—John Douglass.
Melbourne—John Borland.
New Ireland—John Hutchinson.

259. Very few particulars of the year 1846-47 in Lower Canada have come to the knowledge of the writer, and the necessity for closing this volume prevents him from going in quest of them. Plodding diligence was ever characteristic of the Wesleyan Ministers in this Province. The record of one year was nearly the record of every year. They ended with a membership of 3,923, which was a decrease on the preceding year to the amount of 192. Their total of 3,923; that of their brethren in Western Canada, 3,082; and that of the Canada Conference 21,749, made the Wesleyan strength, in numbers, to consist of 28,754, in the two Provinces on the eve of the famous Conference of 1847.

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